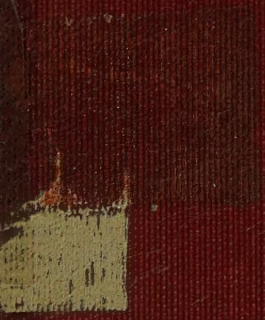
JESUS CHRIST AND THE WORLD TODAY

Grace Hutchins and Anna Rochester



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GRACE HUTCHINS
AND
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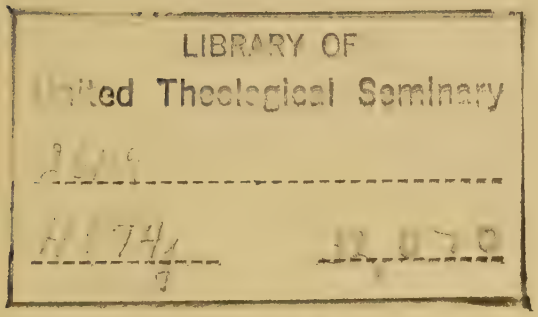
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JESUS CHRIST AND THE
WORLD TODAY. II

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PREFACE

The aim of these studies is to seek in and through the mind and experience of Jesus Christ the way of life for individuals, churches, classes, and nations that shall lead toward a solution of our present problems. We believe that Jesus Christ is the hope of the world; the studies assume this belief and attempt to analyze its implications for the world today. They do not attempt, however, to present an economic or political program. We believe that such programs are very definitely the concern of Christians, but intelligent discussion of programs must follow a clear analysis of our personal share in social wrongs and of the kind of relationships we should try to express in our economic and political life.

Just as the preparation of these studies was begun, *The Untried Door,* by the Reverend Richard Roberts, came to us. We read it with a deep sense of agreement and gratitude. We must express our indebtedness, also, to the late Walter Rauschenbusch whose *Christianity and the Social Crisis* translated for us several years ago the hope of the Kingdom into terms of modern life.

G. H.
A. R.

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JESUS CHRIST AND THE WORLD TODAY

JESUS CHRIST AND THE WORLD TODAY

Chapter One

THE HOPE

A small country, engrossed in its own affairs and primitive in its economic structure, separated from us by nineteen centuries of shifting empire and changing civilization, the Palestine in which Jesus spent the years of his earthly life, faced, in miniature, certain problems that today are shaking the world. Our essential kinship with the people among whom Jesus lived is perhaps obscured by our differences in form, with the paraphernalia of modern comfort, the machinery of large scale production and intercommunication, the subways and office buildings and factories and schools and tenements and museums and palaces of a modern city. We recognize, of course, a certain identity of individual sins. We do not so easily see the identity of the evils in their social structure and in our own.

Such problems as child labor in factories, bad housing in congested districts, industrial accidents and occupational diseases, industrial employment of married women whose children need them at

home—to mention only a few among many—have so clear a relation to the age of machine industry that obviously they had no parallel in Palestine. But these are all corollaries of the great fundamental problem of poverty. And poverty and riches were distinct in Palestine.

Again, the conflicts between labor and capital, and between subject nations and an imperial overlord, such disputes as that between American oil companies and the Mexican government, and between Japan and China over the control of Shantung, even the antagonisms that made possible the Great War, have their roots in a desire for domination. Even so, in Palestine, power was held by a few who were watchful against losing it and who used violence and corruption to maintain it.

Within America, race antagonisms are evidenced by our attitude towards the uneducated immigrant, by the white man's sense of superiority to the Negro, expressed in a hundred ways ranging from benevolent leadership to mob torture, and by the Negro's increasingly bitter hatred for the white race. So during the centuries preceding the birth of Jesus the race pride of the Jews had kept them distinct from all others and had led to war and continuing enmity with the Samaritans.

Before we attempt to trace the experience of Jesus and the way in which He approached the problems of Palestine, let us picture as well as we can the form of the problems Jesus faced, keeping in mind the identical roots of the evils of his

day and of our own: riches and poverty, control of power, and pride of race.

Consider first some of the rich men and the sources of riches among the Jews that appear in the gospel pages. There was the rich land-owner with his bailiff and under-servants,[1] and the other rich land-owner who wanted to rebuild his barns.[2] There were the men with a position to maintain which required attention to the niceties of dress.[3] There were bankers and money-changers in the Temple courts,[4] and money-lending as a profitable occupation was common enough to be used as an illustration in the parables of Jesus. Others besides money-lenders—the owner of a vineyard, for example—were men of substance who could leave their business or their estate to the care of subordinates[5] and have their income continue while they traveled or spent the season at Jerusalem. Merchants bought and sold, and their traffic was sometimes in luxuries that only the wealthy could buy.[6] There were those who collected their possessions in private houses.[7] The extortion of the Pharisees and their devouring of widows' houses are not explicitly described, but their wealth was such that even lovers of money[8] could make large contributions without inconvience to themselves. The high priest lived in a mansion with a courtyard and hired servants. The anger of the priests when Jesus cleared the courts of the money-changers and the dealers in animals[9] suggests

[1] Matt. 24: 45-51, Luke 12: 16-18; [2] Matt. 11: 8; [3] Mark 11: 15-19; [4] Matt. 25: 14-30; [5] Mark 12: 1-12; [6] Matt. 13: 45-46; [7] Matt. 6: 19; [8] Mark 12: 41-44. [9] Mark 11: 15-19.

that the priests were profiting from the business. (A contemporary protest in the Jewish Talmud has come down to us against the amount of the Temple revenue that found its way into the pockets of the priests.)

The social differences resulting from wealth may have been more marked in Jerusalem than among the Jews in the country of Judea or in Galilee, but riches and the distinction between rich and poor were evidently a commonplace in all the regions where Jesus taught. The educated look down on the unlettered; the rulers of the synagogue stand out from the multitude. There are chief seats and titles of honor, with an aristocracy of birth in the priestly families and an aristocracy of learning among scribes and Pharisees. Theoretically any Jew might rise to distinction in scholarship, but practically—according to the teacher Ben Sira—this was possible only to a man of means. And wealth by itself seems to have brought social position, except that no Jewish gentleman might be a tax-collector for the Romans. Apart from the slaves and the beggars who stand out so prominently in the picture of the Palestine in which Jesus lived, there were thousands of poor working people—craftsmen of all sorts, fishermen, shepherds, farmers and vinedressers, hired servants and day laborers—who had neither slaves nor servants to wash their feet or prepare their meals or sweep their houses or till their soil. Even in the simple agricultural life of Palestine the difference between riches and poverty was so well recognized that the Hebrew

law provided for substitute offerings to be made by the poor man who could not afford the animal required from the well-to-do. Every Jewish boy was taught to work with his hands, and manual labor was more highly regarded among the Jews than among the Greeks or the Romans. But the men who did manual work appear in the gospels among those who lived in simplicity and made the offerings of the poor. The wealthy were using the work of others—usually slaves, but not always—or were profiting from banking or commerce.

And wealth brought power. The slave was not the only Jew who was subject to others. Within the Jewish community and apart from the domination of Rome, a minority controlled the people. The fact that every boy learned a trade did not by itself ensure his security. We read in the gospels of the men standing idle in the market place [1] waiting to be employed, and Josephus tells us that one reason why Herod the tetrarch set 50,000 men to work on various building projects was that great numbers were unemployed.[2] When they were hired, the workers must do the employer's bidding and accept his conditions.

In the organization of the Jewish church the common people were subject to the priestly caste and were exploited by them. They were taxed heavily for the support of the Temple and the priests, and any one who refused to pay his Temple tax became a "sinner" and an outcast. When

[1] Matt. 20: 1-16.
[2] Mathews, Shailer. *History of New Testament Times in Palestine*, p. 124.

the people went to the Temple they were made to pay more than a fair price for the changing of their coins and the purchase of their sacrifices.

The administration of justice also lay with those who had wealth and social position. The Sanhedrin, to which the Romans allowed supreme jurisdiction in all matters peculiar to the Hebrew law and usually in civil cases or in criminal cases not subject to death penalty, was composed of priests and of scribes learned in the law and of other rulers and "elders" representing the two parties of Pharisees and Sadducees. The irregularities to which they would descend when the issue was sharp between the people and themselves are illustrated by their conduct of the trial of Jesus.

The Roman dominion also fell most heavily on the poor. Customs duties and taxes on sales were added to direct taxation. These indirect taxes, farmed out to contractors and by contractors farmed out to collectors (publicans) invited graft and extortion, and were acutely oppressive. Contemporary history records that in one year the people of Asia had to pay the Roman taxes three times over. The Roman method of maintaining power may be favorably compared to the methods of oriental empires that preceded Rome, but it still included a free use of violence. Rome stood by while King Herod disposed of possible rivals by killing all male infants in a certain district, and a little later Pontius Pilate the procurator (who was so well regarded by the imperial government that he held his office for ten years) killed

a number of Galileans who had come up to Jerusalem and were suspected of sedition. Officials of the empire thought it expedient to keep down unrest by executions which often took the form of crucifixion. False accusations and extortion violently enforced were sufficiently common to be rebuked by John the Baptist when he saw Roman soldiers in the crowd that came to hear him.

Practically all Jews resented subjection to the heathen Romans. The Maccabean revolt against Syria and the short period of independence when prosperity and national prestige had reached their highest point since the days of Solomon had intensified racial pride. But in the different classes among the Jews this racial pride was mingled with various other elements. Parties which united in believing that the Jews were a superior race and that Jehovah would ultimately establish their kingdom differed profoundly in their immediate desires and programs. The sense of living in a special covenant with Jehovah had for generations been inculcated in every Jewish child. With the Pharisees this had developed into a desire for complete separation from the Gentile world, and their resentment against Rome was fed from the two springs of national pride and religious pride. In the main, however, the Pharisees were not inclined to violent revolt. They were free to follow the Law without interference; the Sanhedrin, in which at the time of Jesus' public life the Pharisees were the majority party, had enough power to satisfy the instinct for domination, and materially they prospered in spite of Roman taxes. Possibly

the sense of martyrdom under such pleasant circumstances enhanced their self-satisfaction. The Sadducean party was less concerned with religious separation from the Gentiles than with increase of political authority for the priests. They had even flirted with Hellenism in the past, and were frankly worldly in their philosophy. The Sadducean party included the chief priests and many of the wealthy conservative families whose sympathies were with the priestly class. The party of the Pharisees was also dominated by men of wealth, but it included the leaders in scholarship and piety. Even the best of the Pharisees had little understanding of the needs of the multitude. The scribes of the Pharisees were by training and by position of the privileged class. The scribe was not only a religious leader but a lawyer, a judge, and a scholar. By their education and by their rank as teachers or rabbis these lawyers of the Pharisees were separated from the common people. The Pharisees' hope for freedom from Rome was based on faith in the righteous kingdom of Jehovah, but such present details as the oppression of poor Jews by the Romans and by wealthy Jews seem not to have troubled them.

Far less important were two other small parties, the Cananeans or Zealots who from time to time attempted to stir up armed revolt against Rome, and the Herodians who openly espoused the cause of the Herods, demanding that the kingdom of Herod the Great should be reunited and have a semblance of independence and that the Roman governor be withdrawn from Judea.

The multitude drifted, sheep without a shepherd. They rose with the Zealots against registration for Roman taxes; they flocked to John the Baptist when he preached equality of wealth and the end of extortion, and to Jesus the messenger of release to the captives and freedom for those whom tyranny has crushed; and they shouted for Barabbas, a leader of violent revolt. Practically, national independence had meant little to a class whose insecurity and poverty had been scarcely less when they supported a Jewish high-priestly king than when heavy taxes were paid to a heathen empire. During the period of national independence their hope of a Messiah and a new age of righteousness had been deepened and intensified. Now Rome had become the symbol of oppression, and their one hope of justice, the promised kingdom of the Messiah, was essentially a national hope which could not be realized until Rome was overthrown.

But all Jews, rich and poor, the masters and the oppressed, believed in the special destiny of their race and their essential superiority to the Gentiles. The Greeks, the "nations" or "Gentiles" (Greek ἔθνη) represented all who were not Jewish and were therefore looked down upon as foreigners. This exclusiveness made the children of Israel "100% red-blooded" Palestinians. Even in Galilee where many Gentiles had settled and where Jews and Gentiles mingled freely in the daily life of the community, the Jews betray their racial pride in the condescension with which they advise Jesus to heal the centurion's servant be-

cause the centurion had built a synagogue. Peter, a Galilean, had a perfectly definite change in his point of view before he was willing to heed the call of a Gentile inquirer.

In relation to the Samaritans the racial pride had blossomed into positive dislike and antagonism. They were a mixed stock of Jews and Gentiles, descended from Jews who had been left in Palestine at the time of the Babylonian captivity and who had intermarried with the Gentile colonists brought in to settle the land. They also treasured the Law and claimed Abraham as their forefather, but since the rebuilding of Jerusalem and the exclusion of "foreigners" from the Temple in the time of Ezra and Nehemiah (fifth century) they had been cut off from intercourse with the Jews. It was said with truth, Jews do not associate with Samaritans. To get the full force of the parable of the good Samaritan in these days, we should have to substitute for the name Samaritan the name of any race of people with whom we do not care to associate. To some of us it would be German; to others, Japanese or Mexican; to some of us it would be Negro and to others Jew. The separation between the Jews and the Samaritans of Jesus' time was complete and full of bitterness and hatred on both sides.

Below this pride was there a genuine difference between the Jewish people and others? What was their peculiar inheritance? What had they gained, beyond all other peoples, from their sense of a covenant with Jehovah? Four points stand out as peculiar to the racial consciousness of the Jews in

comparison with the pagan world around them. (1) The Jews believed that there was one God and that He was intimately concerned with human affairs. (2) They did not separate religion and morality. (3) Every Jewish boy was instructed in the rudiments of the Mosaic Law. (4) They had formulated the hope of a new age in which righteousness would prevail.

The monotheism of the Jews was not the product of philosophy but of experience. The tribal Jehovah of their earliest days, the Presence limited to the Ark of the Covenant, was, for the Jews of the time of Jesus, the Creator, the King, the Lover of Israel, their Guide and Redeemer who controlled the affairs of all peoples and who would ultimately make his own peculiar people, Israel, to triumph, provided they were faithful to Him. In the school of suffering—Egypt, Babylon, the desolation of Palestine—the nation had learned when evil seemed most triumphant a stronger, more unshakable faith that Jehovah, Righteousness, was essentially supreme.

The essence of faithfulness to Jehovah was obedience to the Law. Even from the earliest times Jehovah had demanded a certain standard of conduct, and the ritual of sacrifice had developed not to propitiate the whims of a mysterious deity but to atone for breaches in the standard of conduct that Jehovah was understood to require. Emphasis had been laid increasingly on conduct, and standards of right and wrong had risen. Along with this, the synagogue had grown up for instruction in the Law and for prayer without

animal sacrifices. For the relation of Jews with one another, the fundamentals of the Law were in advance of the customs and standards of their contemporaries. In spite of their exaggeration of details, their externalism, and the conspicuous neglect by many Pharisees of "justice and mercy and faith," the Pharisees had rendered a great service to the world in their deliberate exaltation of the Law.

Theoretically this religion of the Law was democratic. Every Jewish boy, whatever his class, was taught certain parts of the Hebrew scriptures, and the synagogue worship was open to all. It is clear that there was a tendency for the well-to-do Pharisees and the scholars who were learned in the great mass of tradition, which had grown up as interpretation of the Law, to dominate the synagogue and to look with contempt on the religion of the common people. But with the perspective of time and in the light of Christ's life and teaching, the rabbinical tradition and the exaggerated piety of the Pharisees seem less important in the life of the Jewish people than the universal instruction in the rudiments of the sacred Law. The people to whom Jesus came knew that God cared what they did and wanted them to do right.

Moreover, this Jewish faith included belief that justice and righteousness would ultimately be expressed in a new nation of the Jews. Their faith in the supremacy of Jehovah and in his insistence upon righteousness had developed into a faith that Jehovah was able to make goodness triumph over

evil in every detail of national life. There had arisen a persistent hope of a renewed and transformed society. The new age which was to be suddenly and miraculously established was called the Kingdom of God. This hope of a new order included for some of the apocalyptic[1] writers the hope of a Messiah who should enjoy universal dominion. The names given to this leader who should come were "Messiah" or "Anointed" (in Greek *χριστός*), the "righteous king," the "Elect," or the "Son of Man." A great day would usher in everlasting joy for the righteous, for Israel and even, in some of the writings, for all mankind. Belief in this new kingdom had become widespread: Only to the worldly Sadducees the expectation meant nothing since they already had all they wanted. To the Pharisees, the hope was colored with desire for universal obedience to the Law, as interpreted by the traditions of the scribes. To the common people, on the other hand, it was more especially a hope of deliverance from poverty and insecurity. The canticles in the first two chapters of St. Luke's gospel seem to express the Messianic hope of the devout poor. Thus in the Magnificat:

> He has manifested his supreme strength;
> He has scattered those who were haughty in the thoughts
> of their hearts;

[1] An apocalypse (Greek *ἀποκάλυψις*) is a revelation, unveiling, or uncovering of something that has been hidden. It is a technical term used to denote a particular kind of writing in which the hope is set forth that deliverance is coming and that the righteous are to wait for it in patience. The book of *Daniel* is the great example in the Old Testament of an apocalypse.

He has cast monarchs down from their thrones,
And exalted men of low estate;
The hungry he has satisfied with choice gifts,
And the rich he has sent empty-handed away.

In preparation for the coming of this new age, Elijah, the prophet, embodying the spirit of prophecy, was to appear once more in Israel, according to the popular belief. For more than three centuries no prophet's voice had been raised in Judea. The wise men who wrote the *Proverbs* and Ben Sira in his writings had set forth a high social ideal, but not in the ringing words of the earlier reformers. There had been no one to call the nation to repentance. The teaching of the scribes, that righteousness was obedience to the traditional interpretation of the Law, had gone unchallenged.

When John, with the aspect of Elijah, came out from the wilderness, a social message was once more proclaimed in Palestine. The religious leaders of the Jews had been, for the most part, allied with the class of wealth and privilege. It was the more remarkable that from a priestly family came one who identified himself with the common people. John the Baptist was born a priest and could have succeeded his father in the course of Abijah. All the ease and comfort of the priestly aristocracy might have been his. He could have lived on income from the sale of animals in the Temple and enjoyed a life secluded and protected from the squalor and misery of the world outside. But his father must have brought him up with a sense of

vocation to a harder life. John had been under a Nazirite vow since his birth. In the desert he may have been in contact with the Essenes who lived in settlements near the Dead Sea. They were "Pharisees in the superlative degree" and practiced the strictest asceticism, but John cannot be called an Essene. The members of that monastic order were vegetarians while John ate locusts, the food of the poor. His choice of this article of food and of honey from wild bees, of coarse clothes made of camel's hair with a waist-cloth of leather, marked his identification with the poorest people.

In his long hours of prayer and meditation, John had seen clearly the injustice of oppression in Judea, and connected its evils with the glorious hope of a new day which should dawn for Israel. Before the people could be ready for this new day, there must be sincere penitence for the sins of the nation and a change of heart that should mean a turning toward justice, mercy, and faithfulness. Individuals, groups in society, and the nation as a whole, must share in this repentance. With the purpose of "turning the disobedient to the wisdom of the just, to make a people ready and prepared for the Lord," John began his work. His preaching was at first so popular that people of all classes came to hear him. It required moral courage to face the crowd with the words, You brood of vipers, for among them were the Temple authorities and the other religious leaders of the nation, and they were not accustomed to hear any one question their righteousness. When the

crowds, stirred by the call to repentance, asked what they could do to show their sincerity in the new life, John faced frankly the unequal distribution of possessions. "Let every one who possesses two shirts share with him that has none, and let him that has food do likewise." It seemed to him a simple and obvious necessity to do away with the glaring contrast between those who had more than they needed and those who had not enough for subsistence.

Tax-gatherers who had been trying to gain as much as possible for the magnates who hired them were met with the brief command, "Never exact more than your fixed rate." Roman soldiers asking, "And we, what are we to do?" were answered, "Never extort money, never lay a false charge, but be content with your pay." The evils, then, against which John preached were greed for wealth, oppression of the poor and weak, and unjust distribution of privileges. The social conditions of Judea provided for organized selfishness. It was this "individual self-interest massed into a group selfishness" that the Baptist denounced. He pointed out their sin and then to each group of people he gave positive instructions for a new way of life. More than mere preaching, also, was the significant rite of baptism as an outward and visible sign of repentance and as a symbol of initiation into a new movement. Those who confessed their sins and were taken down into the river came out with a feeling that the past was behind them and that they could begin again in newness of life.

But just as in all ages the leaders who dare to speak out freely, in concrete terms, against the organized selfishness of their own time, have been suppressed, imprisoned, and even put to death, so John the Baptist was silenced by those who were in control. It may not have been Herod alone who moved against John. The authorities who had been publicly rebuked by the preacher for oppression and injustice would naturally have watched for an opportunity to do him harm. Josephus records, "Herod who feared lest the great influence John had over the people might put it into his power and inclination to raise a rebellion, thought it best by putting him to death to prevent any mischief that he might cause." This statement of the Jewish historian supplements the record of the gospels in which the reason given for John's imprisonment is his protest against the marriage of Herod and a woman who was Herod's niece and his brother's wife. A social reformer, with the courage of his convictions, was executed by the order of a weak official who was trying to escape the consequences of his own folly. A fearless preacher was put to death as an agitator, a disturber of public order.

But John's work was finished. He had pointed towards one who was to increase while John himself decreased. The last of the prophets, removing some of the obstacles that stood in the way of a new order, was the forerunner of a master teacher who would make known the principles on which the new order could be built. John had cried, "Repent, the reign of heaven is near."

Jesus repeated the words and launched his movement on the enthusiasm of John's.

So Jesus came to a nation divided within itself, separated from other nations by national pride, and yet presenting the same problems as the world outside. What principles could set men free from oppression and strife? What would arouse in those on top and in those underneath a passion for justice? What power could make men love each other until all barriers should be broken down? How could men learn that God was love? In Israel, as in every other nation of that age and of every age even to the present, the great ones of the earth were lording it over those whom they considered inferior. Romans were overbearing towards their subjects; Jews felt superior to Samaritans. The rich exercised authority over the poor. Educated men looked down upon the ignorant masses. Rulers enjoyed the privileges of power, while the multitudes were harassed and scattered. Church and State were bound up together, and religious leaders were identified with influential families.

The religion of the people, however, contained living elements which made Israel peculiarly fitted to be the nation from which the hope of the world should spring. Of all the nations in the ancient world, only Israel believed in one God, Jehovah, who cared for his people. Only Israel looked forward to a new age when justice should "roll down as waters, and righteousness as a mighty stream." The Jews had been taught to depend on God as one who would "deliver the

needy when he crieth and the poor that hath no helper." In preparation for this deliverance, John had preached repentance and started a movement that had already attracted a considerable number of people. There were now many whose expectation was expressed in the words, "Unto you that fear my name shall the sun of righteousness arise with healing in its wings." This was the hope on which Jesus was to build, supplementing and transforming it by the spiritual impulse of his life.

But the hope of the new age is still unfulfilled and society is still organized on the basis of selfishness. Whatever our conception of the Kingdom of God, we agree that the Kingdom of God has not yet conquered the kingdoms of this world. Many have turned away from Jesus as a visionary who failed. Others believe that in Jesus Christ we have still the hope of the world, but that Christians have not followed the way of Jesus. For nineteen centuries, they say, Christians have had opportunity to overcome evil with good and to realize the hope of a new age, but instead they have drifted, while the old contrasts between riches and poverty, the old strife for power, the old hatreds of races have reappeared under new forms. Or, as the saying goes, Christianity has never been tried. We know this is not wholly true, for we have experienced the power of Christ in our inner struggles; we know that our souls are nourished by the sacrament; we know that Christianity is a living religion.

We may leave to others analysis of the interplay

of conscious idealism and material interest by which the race has outgrown slavery (except in prisons) and learned, theoretically, the value of each individual soul and the principle of political democracy. But one insistent question faces us when we read the gospels, pursues us as we see the contrasts in our cities, haunts us when we remember the millions killed and maimed and starved by the war: What visible witness are Christians bearing today to the way of Christ in the apparently impersonal but actually powerful relationships that make the web of our industrial and national fabric? Are we drifting or are we really following where Jesus leads? Will the new forms which are shaping themselves in the struggles about us be a new kind of organized selfishness or will they express the spirit of Christ? Have we nothing to offer that is better than the plans of non-Christian revolutionists?

In the challenge of the world's confusion, we may well renew our study of the earthly life of Jesus that we may more clearly understand his dominating purpose, his method of approach to injustice, his conflict with the established order, and his personal decisions at various crises in his life.

Questions for Discussion

1. Do you agree with the statement that the roots of the evils in Palestine, when Jesus came, and in our own country now are the same,—desire for riches, love of power, and pride of race? If not, how would you analyze the evils then and the evils now?

2. List the principles of the Kingdom of God which are already expressed in our social, economic, or political structure:
   a. Principles common to Judea in the first century and the United States in the twentieth century.
   b. Principles adopted since the coming of Christ.

Chapter Two

WITH THE FAMILY AT NAZARETH

The years at Nazareth when Jesus lived at home and the qualities of mind He had developed before coming out into public life are full of significance for us. As typical of what home life might be, as full of suggestion for our own mental discipline and for the aims of education, they are of universal application. And if we desire to have our children bring to their adult life in the community the purposes and qualities of Jesus Christ, we may well test our home life by the home from which Jesus came, and our efforts at education, at home and at school, by the qualities which Jesus brought to his public work.

The gospels give us indirectly a good deal of information about the home at Nazareth.[1] It was supported by a working-man's earnings. Mary, at the time of her purification after childbirth,[2] offered the "pair of turtledoves or two young pigeons" permitted for the poor, instead of the lamb and one turtledove or young pigeon required by the Law from those who could afford a lamb. The intimate acquaintance with the manner of life among the poor revealed in the parables seems to reflect personal experience. Old clothes were

[1] The following description was suggested in part by *The Jesus of History* by T. R. Glover.
[2] Luke 2: 24.

patched,[1] and Jesus knew just how the patching should be done. The houses of the poor were built without windows,[2] and Jesus speaks of the lamp to be lighted before sweeping; perhaps the home at Nazareth was dark. The rich man would not be caught with an empty cupboard [3] and go to borrow bread from a neighbor. Only a poor man would remember the bargain price of sparrows,[4] "the cheapest flesh food used by peasants." That the family lived at close quarters, with the household work going on where the children were about,[5] is suggested by the heating of the oven, by the woman grinding meal, and by the exactness of the reference to hiding the leaven in *three* measures of meal.[6] Throughout the narrative of the public ministry, we see Jesus living among the common people with a natural simplicity that witnesses to the social stratum in which he was brought up. It is only of the rich and those in high places that Jesus ever speaks in a way that implies separation from himself. His references to them as having certain class characteristics evidence to his own identification with the obscure who had neither wealth nor social position.

On the other hand, the home at Nazareth was not of the poorest. The family was able now and then to travel up to the feast at Jerusalem. The children had enough to eat, and Jesus grew to manhood with health and vigor. The work of a carpenter was in demand for the making of plows and ox-yokes, and furniture, and many utensils in

[1] Mark 2: 21. [2] Luke 15: 8. [3] Luke 11: 5. [4] Matt. 10: 29.
[5] Matt. 6: 30. [6] Luke 17: 35; Matt. 13: 33.

common use, and also for certain structural work. The garments Jesus wore seem to have been inconspicuous and conventional,—neither the long robe with much purple of the scribe, nor the waist-cloth and coarse camel's hair of the very poor. The seamless tunic and the outer garment with a border prescribed by custom and the Law suggest a home supplied with material necessities,[1] according to the prevailing standard for simple people.

Material comfort has, of course, been transformed since those days, and to measure our own homes by the externals of the home at Nazareth would be a foolish literalness remote from the spirit of Jesus. But a principle of permanent value remains. The home at Nazareth was clear of the accessories that cannot be had by the multitude. It had none of the badges of social distinction, none of the comfort that only means above the average can purchase. But the poverty was not such as to interfere with health and participation in the life of the community. Not least significant is the fact that the household was supported by work useful to the community. The soundness of such a standard for the testing of homes in our own communities—the homes of our great ones, the homes of the moderately well-to-do, the homes of wage-earners, the homes in our tenements and back alleys—can be demonstrated from several angles. Both luxury and want involve undue temptation; physically and mentally

[1] John 19: 23; Matt. 9: 20; Luke 8: 44.

they are hazardous. Luxury interferes with the happy intimacy of common tasks, the "project method" in the home which the intelligent mother who lives without servants applies in bringing up her children. Extreme poverty usually means that every one works to the point of chronic fatigue; the mother neglects her children in order to earn money; leisure for playing with the children is unknown and burdens fall prematurely on little shoulders. Not only readers of *The Survey,* but any one who observes with seeing eyes the life in a city—or in any community, for that matter—will think of other dangers, more spectacular and perhaps more menacing, involved in a home life too far above or below the common standard.

To measure the minimum below which the family standard cannot safely fall is comparatively a simple matter. All would agree that certain conditions are necessary for wholesome life:

Housing that is not only sanitary, but also adequate, in space and in furnishings, for happy group life and for distributed home duties.

Culture material such as books and music and pictures.

Opportunity for each child to have schooling as far as his abilities and his interests can carry him.

Sufficient leisure and freedom from fatiguing labor to enable parents to spend considerable time in the company of their children and to enter into their play and other interests.

Sufficient income to enable the family to take part in community affairs such as religious, phi-

lanthropic, recreational, cultural, and civic enterprises.

The well-intentioned makers of budgets for the very poor need constantly to be on their guard against overlooking, or deliberately omitting, certain items as unnecessary luxuries which the budget-maker regards as a necessity for himself.

The dividing line between luxury and simplicity is not so easy to define. The family that employs one servant lives simply in comparison with the family that employs six. The woman who has had several evening gowns takes a step away from luxury when she is content with one. The man who spends two dollars for his luncheon is living at a different standard from the man who never spends more than seventy-five cents. But all alike are living in luxury in comparison with the family where no servant is employed and the wife does not own an evening gown and the husband takes a mid-day meal with him from home. The test lies deeper than these externals, although externals are definitely involved. In the home at Nazareth there was no separation from the life of the multitude. In our homes, then, can we Christians afford any of the accessories that make for separateness? Must we not refuse, as luxury, the space and the leisure and the way of dressing and the kind of expenditure that identify us with the well-to-do and gratify a desire for distinction from the common people? Various definitions of luxury will occur to any one and few persons would agree as to the exact point at which luxury begins. At least we can test by a little honest self-exami-

nation the sincerity of our desire to avoid luxury.

Am I claiming as a necessity any comfort or expenditure which I should consider a luxury and not a necessity for any one else, rich or poor, of my sex, age, and condition of health, who is situated as I am in relation to parents, husband or wife, children, or others for whose well-being I am responsible? It may occur to me that I need books or music or some costly beauty for which others would not care. But how can I be sure that it is more important to satisfy my taste in the drama, for example, than that others should gratify tastes that seem to me coarse and unnecessary? Is it quite in the spirit of Christ to wear clothes of a costly simplicity and begrudge to others their expenditure for cheap finery? How do I know that with a generation of greater opportunity for education and of more experience in spending, the crude tastes would not surpass my own? At least it must be questioned whether differences in taste that seem to correspond to class distinctions do not reflect differences in education and in opportunity for expenditure rather than essential and unchangeable differences in mentality and sensitiveness to beauty. But this natural protest of one who has been gently reared against claiming nothing for one's self that one would not count a necessity for others of a different background and upbringing disappears in contemplation of the simplicity of Jesus. No poet has excelled Him in conveying the joy of beauty. No one questions the wealth of his perceptions, the literary distinction of his words. Do we not confess the poverty

of our mental life if we demand accessories of culture peculiar to a favored class when Jesus was independent of such superficial distinctions? To Him, plainly, there was an unreality, even an unwholesomeness, in the tastes and refinements that set the few, in his day, apart from the many. The way in which Jesus lived does not suggest that beauty is undesirable and material comfort is bad. It does make plain that in demanding any badge of class distinction, any gratification of costly tastes for which others have no equivalent, we are misunderstanding the scale of values by which Jesus lived, we are setting ourselves apart from the common life.

Another test of our sincerity in desiring a simplicity of living that shall identify us with simple people is suggested by the question, Am I employing others to do for me work which I should not willingly be employed to do for them? Again we need to beware of juggling with imaginary differences of taste. If we are honest with ourselves we know that refusal to choose teaching as a career if one felt an urgent desire to be an architect is quite different from refusal to be employed, for example, as a laundress if one had opportunity to earn an equivalent amount in giving lectures on current topics. Possibly it would be fairer to phrase the question thus: Am I expecting others to work for me under conditions that place them as social inferiors? Consider that women of gentle birth and good education do not hesitate to become teachers of domestic science but never think of cooking in a private family where they

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would be Jane or Bessie to persons whom they must address with proper formality. (Can we imagine Jesus refusing to any man or woman the form of address which courtesy requires among social equals who are not on terms of mutual intimacy and friendship?) The fact that men and women are still found (though in diminishing numbers) who acquiesce in conditions of work that set them apart as socially inferior to their employers, that in earnings and material comfort they may fare better than many other wage-earners, and that kindliness and goodwill are often present in Christian households, does not alter the underlying sense of superiority on the part of the employer. Granting that all sorts of differences may divide the one from the other, differences in natural ability as well as differences in background and education, one may yet question the importance of such differences in comparison with the essential similarity of the desires and motives and experiences that constitute human living. It even suggests a subtle sort of bullying to trade on our real or fancied superiority to others, and require of our so-called inferiors conditions of work we should resent for ourselves or tasks so unpleasant that we will not touch them.

Followers of Jesus who realize that his identification with the common people was a cardinal fact in his earthly life and who are therefore called to a similar identification with the wage-earning class today, are turning away from luxury because simplicity in daily living is the first and most obvious expression of their desire. How else

can they prove to their children that they really want to live as Jesus lived? The educational value of a Christian home where no social inferiors are employed, where there is no lurking pride of family or class and no toadying to the wealth or position of others, and where an income sufficient for physical needs and a happy group life is earned by useful work, seems beyond question. And, obviously, the final test of family life is the way in which it affects the children.

But do we, or do we not, wish our children to grow to resemble Jesus? Do we, for example, want them to have more respect for an uneducated widow who is supporting her children and trying to bring them up well than for a cultivated banker who devotes all his leisure energy to the collection of porcelains? Do we want them to develop such originality of thinking that they will see new distinctions between the commandments of God and the traditions of men? Do we want them to raise embarrassing questions about the source of the power by which some hold authority over others? Do we encourage them to be loyal to convictions that run counter to that which is socially correct? Are we prepared to see them suffer poverty, imprisonment, perhaps death, for an unpopular cause that holds, for them, the hope of the race?

For, in Jesus, identification with the common people in the externals of living was the symbol of a spirit alive to every essential of human experience, which could not be limited in its fellowship nor corrupted in its thinking by man-

made distinctions. In Him the great thoughts of the race and the beauty of the world, and the daily loyalties of simple people, and hours of solitary communion with the unseen, nourished an unflinching integrity of purpose and desire. He transcends his background, but in spite of his family's misunderstanding of the ways of his public work we feel that there is no essential inconsistency, no miraculous change from the child "who increased in wisdom and stature and in favor with God and man" to the man Jesus Christ to whom we turn as the way, the truth, and the life.

We realize, dimly, that as the son, for example, of a wealthy Pharisee Jesus would have had much to unlearn or outgrow. He would have had to leave behind certain trappings of mind whose pettiness is obvious in comparison with the greatness of his nature. Or, as the son of an outcast beggar deprived of the religious inheritance of the Jews, stunted in mind and body by lack of food and by separation from the life of the community, his perfection of manhood would have been unrelated to the usual processes of growth and would have seemed unreal, even alien, to our human nature. But the workingman, born into the home of a workingman, was not spoiled by social distinction nor stunted by want. If we feel that even for Jesus the kind of home in which He was brought up played a part in his preparation for manhood, must we not stress the importance of right surroundings, clean of luxury and protected from want, for children with smaller spirits than his?

The contrasts in our communities are becoming intolerable to many who do not profess to follow Jesus. How much more do they challenge the sincerity of Christians! When Europe is on the verge of starvation and when in prosperous America more than half the babies in a typical city are born into homes where the father earns during the year less than the amount considered by expert budget makers as sufficient for a minimum of subsistence,[1] how remote from the spirit of Christ is a life provided with comforts that are inaccessible to the great majority of our fellow men. Christians who live luxuriously in a suffering world or who, themselves unable to enjoy luxury, passively accept the contrasts between rich and poor as a wholesome or necessary condition of society are scored by non-Christians as hypocrites. For the non-Christian idealist who trusts wholly to a change in the social structure and who believes that the action of one or another individual in his own daily life matters little so long as the present economic system endures, knows perfectly that the Christian faces a sterner challenge. He remembers, when we forget, how Jesus lived with the poor and how He expected his disciples to identify themselves in spirit with the needs of the poor. And our non-Christian critic is fair in mistrusting the reality of a spiritual identification that fails to overthrow barriers expressing and promoting separation.

The spirit of separateness betrays itself in a hundred ways more subtle than material con-

[1] See Federal Children's Bureau reports on infant mortality.

trasts. The labor union closed to the unskilled worker; the college girl in an office who regards the mere stenographers as a group apart; the office force who look down on the scrub-woman and the factory hands; the executives distinct from their subordinates (whether in a great corporation or in the smallest office of a civic organization); the white workers who refuse to sit beside a colored worker; the conservatives who hurl epithets at any one who disagrees with them; the radicals who mistrust every employer; and, not least, the Christians who insist on the separateness of their several churches when it is still possible that the sum total of all our truths falls short of a complete understanding of Christ,—every one will think of other evidences of the division which marks a world alien to the spirit of Christ.

A community expresses itself most clearly in the way in which it treats children. Do we manifest here a sense of human unity in spite of our failures in the relation of adults to each other? On the contrary, our divisions bear a perfect fruit that betrays our inmost desires. We allow even the babies to pay for their parents' poverty. According to a Federal report one baby in six died within the year after birth in the poorest families in a certain city, and one baby in twenty-six died within the year after birth in the families where the fathers earned a comfort wage. We acquiesce in the fact that millions of children are going through the years of most rapid growth and forming the habits which will determine their future

without sunshine and open spaces, with no opportunity for the right kind of play, without privacy and the common essentials for decent living. We even pride ourselves on our juvenile courts and probation systems (although these remedies are not yet universal) instead of insisting that children in every home in every neighborhood shall have the conditions we know are necessary for the physical and moral health of our own children. Theoretically, schooling is available for all, but some two-thirds of our children do not even enter our high schools and only some five per cent ever enter a college.[1] We allow our school officials and boards of estimate and county and State authorities to underpay teachers and set low standards for the qualifications of teachers; to offer schooling in rural neighborhoods far below the recognized standard for city schools; and to apportion relatively less for colored schools than for white schools. Practically every one who can afford it separates his children from the common herd. We even see separate Sunday schools for the select and the "poor." Whether the private school merely satisfies a desire to identify one's children with the correct social group or—as is less frequently the case—it is sought in desperation by parents who insist on school methods aiming to stimulate and not to deaden individuality, it betrays our failure to create a Christian community. For whatever else may be included in the Christian aim of education it must be primarily the highest possible development of each

[1] See reports of Federal Bureau of Education.

person, not as an individual or as a member of some selected group that will grow at the expense of other individuals or other groups, but as a member of the human family for whom life means nothing apart from its interrelation with all other lives. The life of the race demands the best thinking, the greatest moral courage, the clearest vision of past, present, and future, the utmost selflessness and love that each one can give.

What are we going to do about it? Will the challenge of the times to the sincerity of Christians in their daily lives, in their relation to the lives of others in the community, and in their educational aims that reflect their desire for the future, still go unheeded? We do not need any great new leader to show us the way of simplicity, to purge us of pride, to teach us to love our neighbors as ourselves and to tell us who is our neighbor. We need only a greater singleness of purpose; the eye that shall discern in detail the failure of our relationships today and bring us new light on how Christ would have them transformed; the purity of heart that will make plain the way of righteousness. If each Christian man and woman desired above all else to share the spirit of Jesus in relation to his fellow men—whatever this might involve in sacrifice of personal comfort or distinction or in identification with unpopular causes—religion would become once more a genuine power in the community.

Questions for Discussion

1. Find out the daily wage paid to an unskilled worker in your community and compute the amount such a man would earn if he worked three hundred days in the year. Make out a budget for the division of such an income to meet the needs of a family of five (father, mother, and three children), allowing for each of the following items:

   Rent
   Fuel
   Light
   Household supplies, renewal of furniture, etc.
   Food
   Clothing
   Carfare to and from work
   Other carfare, telephone, postage, stationery
   Medical care, including dentist, oculist, etc.
   Household help in case of mother's illness
   Newspapers, magazines, books, classes (self-improvement)
   Labor organization or mutual benefit fund
   Religious affiliation, social organization, etc.
   Recreation, amusements, vacation
   Insurance and other savings
   Incidentals

2. Do you think a social group is justified in spending more for comfort and culture than it considers necessary for another social group?

Chapter Three

IN THE COMMUNITY

Fifteen hundred millions of human beings live on the earth today and nearly one-third of them are in countries called Christian. These "Christian" nations are the nations of the greatest industrial development, but some of the countries called non-Christian—Japan, India, and China—are rapidly changing from an agricultural to an industrial civilization. Millions of men and women are engaged in the production of goods necessary for the life of the world. Society can never go back to the static condition of the Middle Ages, for speed in production and trade between nations are essential to the support of the population.

In this problem of rapidly developing industry in every country and of the interrelationship of nations, one issue stands out as clearly as it stood out in the simple agricultural life of Palestine when Jesus began his work in the community. It is still the question of relations between man and man, between man and God. What is the kind of human life which is according to God's intention? What would Jesus say about our industrial world to-day? Would He approve of a society that means wealth for a few and poverty for many, power for those on top and the subor-

dination of those underneath? If we are members of his church we believe that his way of living and working has something to teach us about our duty in the complicated life of the present. We still turn to one who walked up and down dusty roads in Galilee, and ask how his method may be applied now in the streets of cities where automobiles follow traffic regulations and airplanes fly overhead. What was the manner of his life that it can still draw men so irresistibly? Why do even those outside the Christian Church yet talk about Him and think about Him? Why should a group of I. W. W., casual laborers, despised by American citizens, pause before supper, raise tin mugs of coffee and drink to "Comrade Jesus"? Why should a professor of history who had never pretended to be a Christian spend all his leisure time for six years in writing a book about Jesus Christ?

Jesus can still appeal to varied types of people after so many centuries because He showed men the meaning of life. Since He lived, we have gained our understanding of God from his character. We cannot imagine anything in the character of God that we do not find in the character of Jesus Christ. We seek his qualities as our highest ideal. If qualities like his can be developed in children by the right kind of homes and schools, then the character so developed will express itself, as did his, in the crises of life. What a man chooses to do at the moment when a decision is to be made is the result of all that has gone into the making of his character. With

Jesus, there must have been times in the home at Nazareth when He put aside his desire to work in the world outside and decided to wait. There must have been another definite decision to make when He left home and identified Himself with the movement of John the Baptist.

John's preaching was concerned with external righteousness. Jesus who believed that motives were more important than acts might well have hesitated before joining a party which did not fully express his own purposes. John and his followers seem to have been outside the organized religion of Judaism. Their way of life was so different from the way of Jesus that the methods were sometimes contrasted.[1] Yet Jesus decided to associate himself with a group of people who were removing some of the obstacles in the way of his Kingdom. There are movements today, outside the Christian Church, working for economic justice as truly as John worked. Some of the leaders are in prison. It may be that Jesus would identify Himself with the causes that seem to Christians so purely secular as to have no connection with the Kingdom of Heaven.

What the baptism of John meant to Jesus we can only imagine, but as baptism was the sign of repentance and the rite of initiation into the new movement, He wished to share in this act of penitence for the sins of his nation. Only now after nineteen hundred years, during which the church has taught the importance of contrition for personal sins, are we beginning to understand the

[1] Mark 2: 18-22.

social sense of sin when one person who is not individually responsible for the selfishness of a group still gives himself in repentance for the society that has not yet organized constructive good will. So the baptism of Jesus seems to have marked his identification with the nation and his consecration to a life that was to be lived for the sake of the community and the world.

How fully realized this consciousness of social purpose had already been we have no means of knowing. We can only see that He began at once to build upon the common belief in a new age. With his desire for a society which should express on earth the will of his Father, He must decide upon the method He would use. There was the method of those in authority who doubtless thought themselves justified in using any means to enforce obedience to the Law. There was the method of those who expected that Jehovah would establish the supremacy of the Chosen People by miraculous intervention. There was the method of the Zealots who would use force to overcome force. And there was another method which had never been tried; a way of living by which a man would refuse to use his privileges for his own advantage, and would repudiate the use of evil means even for good ends; the long slow way of teaching love by loving. Tempted to use power selfishly, Jesus decided not to be waited upon but to wait on others. Tempted to depend on supernatural means for the hastening of the new age, He decided to teach men that progress would come not only by prayer but by natural growth and by

intelligent understanding. He would love his Father, and teach others to love Him, not only with his whole heart and soul and strength, but with his whole mind. Tempted to accept the standards of the world and hasten the new age by the use of violence, He repudiated all means that would not develop in men the qualities required in that new age. If He would lead men to re-think God as one who was free from all caprice and favoritism and respect of persons, He could not use coercion as his method. To free men from fear, to let them respond to the love of God as naturally as a little child responds to a father who has never made him afraid, this was to be the purpose of his work. He came that people might have life and might have it abundantly. He meant life in its fullest sense—health, mental development, spiritual understanding—the harmony of the whole nature of a person. The test of his work should be, Does it bring more life to men, women and children? Does it make for the fullest possible development of each man, woman or child?

And so He chose a method so simple that a child could understand it, and yet so profound that the greatest thinkers of the present day are still discussing its implications. He cared for each individual person. He wanted people to have food when they were hungry and so He fed them. He wanted every one to be strong and well and so He healed them. He wanted people to live together without barriers and so He dined with those whom men thought they could afford to despise. He

associated with fishermen and tax-gatherers; He chose as one of his friends a radical who believed in the overthrow of the government. He felt at home in the house of Martha and Mary who did their own work and yet when He looked at the rich young man, He loved him. He was as ready to heal the servant of a Roman military officer as to restore the sight of a blind beggar on the street. Every single human life was to Him of equal value, because He was sure that his Father had no favorites.[1] No property was worth so much as the life of a man.

We take for granted now that God cares for each one of the fifteen hundred millions of human beings on earth, and we do not realize how revolutionary was such teaching in the days of the Roman Empire when society was organized on the basis of slavery. Yet even as we say we take it for granted, we know that we do not act as if it were true. The life and personality of every individual are of supreme value. Apply that principle as a test of our civilization. Does the organization of our social and industrial order provide for the fullest possible development of every man, every woman and every child? Does it meet their physical needs and give to every one equal opportunities for education, work, play and worship? Does it separate men or unite them? Does it strengthen the instincts that make for destruction of life or the instincts that lead to creation, solidarity and free, happy intercourse? Is it

[1] Matt. 16: 26.

based on the motive of domination or of mutual service?

This test of our Christian civilization is accepted by the Lambeth Committee report on industrial and social problems (Lambeth Conference of the Anglican Church, 1920): "Life must always count for more than property, the possession of which ought always to answer to some function duly performed. Therefore we are bound to condemn any system which regards men and women as mere instruments for the production of wealth. . . . If a man is always expressing the ideals of others, with never a chance to express his own, his personality is denied its full development." And the Church of England commends to the thoughtful consideration of Christian people the report of the Archbishops' Fifth Committee of Inquiry (1918): "It would not be unfair to say that large numbers of working people are at the present time employed on terms which suggest that they are means to the production of wealth rather than themselves the human ends for whom wealth is produced. . . . We cannot believe in the stability of any society, however imposing its economic triumphs, if it cripples the personality of its workers, or if it deprives them of that control over the material conditions of their own lives which is the essence of practical freedom."

Let us apply this test to some of our problems here in America today. Does the organization of our social and industrial order meet the physical needs of the workers and give to every one in the community equal opportunities for educa-

tion, work, play and worship? We cannot, within the limits of any one book of this size, consider all the problems of our industrial life, but we can look at questions of working hours, monotony in work, unemployment, the management of an industry, and ownership of the means of production, in the light of the principle by which Jesus lived. He lived as if He really believed that every son and daughter of God is of infinite and equal value. Are we living as if we really believed it?

The number of hours spent at work each day is a vital matter in the life of any man or woman. The working hours are usually the best hours of daylight, and the condition of the worker's mind and body after the day's work will determine what he does during the remaining hours of the day. If he has eight hours for work, eight hours for sleep, and eight hours for other activities, he may reasonably be expected, under normal conditions, to keep himself in good health. Have we then demanded that such a division of the twenty-four hours shall be possible for all men and women? There is an illusion among some people that trade unions and social agencies have already secured for the great majority of wage-earners the eight-hour working day. As a matter of fact in 1919 only about twenty-six per cent of workers in manufacture and transportation had the eight-hour day.[1] Many of the women who are now working more than eight hours a day in factories must do housework before they go out in the morning and

[1] Unpublished computation by John A. Fitch from data published by U. S. Bureau of Labor Statistics for period 1915-1919.

after they come home at night. Sunday, or the one day's rest in seven, is the only day in which to do all the washing and house-cleaning. And the strain of the long day in a factory has been increased by the demand for greater speed in production. That industry does not suffer, however, from an eight-hour day has been proved by careful statistical studies.[1] Steady maintenance of output is often more possible under an eight-hour day than under a longer day. Enlightened employers have sometimes voluntarily introduced the shorter day and have seen the value of healthful conditions in work. Yet there are still in hundreds of factories, in which men and women spend a large portion of their lives, the old evils, bad air, bad lighting, noise, dust, gases, humidity, and extremes of heat and cold, with the resulting effects upon the health of the employees. The need of protection is more obvious for women than for men, but the problem is essentially the same for all. The stultifying effect of the long day upon men workers was seen conspicuously in the steel industry. An investigation of the steel strike revealed the fact that about one hundred thousand men had been working twelve hours a day, and about fifty thousand men had been working seven days a week. The report of the interchurch commission of inquiry states as one of its conclusions, "The twelve-hour day made any attempt at 'Americanization' or other civic or individual de-

[1] Cf. U. S. Public Health Bulletin No. 106, Feb., 1920, *Fatigue and Efficiency*, and British Ministry of Munitions, *Health of Munition Workers*, 1916.

velopment for one-half of all immigrant steel workers arithmetically impossible."[1]

The professional man who argues, "I work more than eight hours a day. Why shouldn't the laborer?" has no conception of the difference between work that is the expression of a man's whole personality and monotonous labor in which a man has no personal interest. It is obvious that for greater efficiency in production, there must be such division of labor that the individual worker has only one small share in the manufacture of an article. That it is possible to make even this small share stimulate the creative instinct in a man is being proved by the experiments of engineers who are studying this problem in industry.[2] And other experiments in certain plants are showing that if the workers share in the management and control of an industry they are interested even in a monotonous piece of work that contributes to the success of the whole undertaking. If we apply to this problem of inevitable monotony in work the test of Jesus, Does it bring more life to men? Does it strengthen the instincts that make for creation, solidarity, and free, happy intercourse? then we shall seek to help men find the greatest possible interest in what they are doing for so large a portion of their time.

One great industrial problem seems to have been directly touched upon by Jesus in one of his

[1] Interchurch World Movement Report on *The Steel Strike of 1919.*

[2] Cf. Wolf, Robert B., *The Creative Workman.* Marot, Helen, *The Creative Impulse in Industry.*

parables,—the problem of unemployment. We need not press the details of the parable, but clearly the same wage was paid to men who could not get work until the end of the day as to those who had worked full time. The workmen received pay for the work they would have done if they had found it. Did Jesus know the terrible anxiety of the wage-earner,—the fear of unemployment? Today members of trade unions who can secure regular employment more easily than unorganized workers, report that in normal times ten per cent of their membership are out of work.[1] In a year of business depression, the number of unemployed in the United States has been estimated as 5,000,000. Unemployment means hunger, the loss of self-respect, discouragement, bitterness, and an increase of "unemployables." It cripples the worker, but it cripples also the life of the community of which that worker is an integral part. The problem is so pressing that solutions are offered by all who are concerned about our industrial order. They include the plans of individual owners for the protection of their workers against unemployment, provisions for unemployment insurance, as already tried in England, and the more far-reaching suggestions of those who believe in industrial democracy.

We who call ourselves Christians must test the experiments in democracy to be worked out in industry by the standard of Jesus, Do they bring more life to men, women and children? Do they

[1] Cf. U. S. Commission on Industrial Relations, Final Report I., pp. 35-38, 103-117.

make for greater unity among people who are all children of one Father? Those in authority must put themselves in the place of the workman and realize the restrictions felt by the man who has no voice in establishing the conditions under which he must work. This is the crux of the problem in industrial relations. Deeper than the questions of wages and hours, at the root of all the unrest, lies the instinctive desire of every human being to be free. The kindly paternalism of the employer who provides bonuses, clubrooms, and theatrical entertainments for his employees may be resented as deeply as the indifference of another employer. The worker has the same instincts as the master. He has the same desire for independence. But under the present organization of industry it is only when the workers stand together in a union that they can have any control over the material conditions of their own lives. The individual worker in an unorganized industry has no means of redress for any injustice that may arise. He is hired or fired at the will of a manager or foreman who must usually think more about production than about the life of any one man or woman. Industrial autocracy means pressure from above. The bondholders expect interest; the stockholders expect dividends; the managers expect salaries far in excess of the wages paid to the laborers. And in defense against the collective bargaining of employers, the employees organize for collective bargaining on their own account. We may say that it is presumption on the part of men and women who work with their

hands to demand any share in the control of an industry. We may say that they are too ignorant to be fit for any such responsibility. But the fact remains that by the very foundations of our American Republic we are committed to the principle of democracy. We believe that every one has an equal right to life, liberty, and the pursuit of happiness. We believe that democracy is government of the people, by the people, and for the people. If the people are not educated to take any responsibility in government, then they must have greater opportunity for education. Experience and psychology are teaching us that the very taking of responsibility brings the ability to take more. The mind and spirit grow by expression. The personality develops as it takes part in interesting, creative work. It is only by repression that the life of a person is stunted and stultified.

Judged then by the principle of Jesus that the life and personality of every individual is of supreme value, any mechanical system that means the subordination of human beings to provide more property for other human beings is unchristian. Any conditions of work that leave the body abnormally tired, the mind dulled and stupefied, or the spirit broken, are contrary to the will of God as Jesus understood that will. Any organization that gives a few men the right to dominate over the many does not provide for every one the abundant life that Jesus came to bring. It is as bad for the few masters as for the many servants. Power to control the lives of others and to bestow

largesse upon dependents makes for egoism, even if the self-love is disguised as charity. It is far from the spirit of one who identified himself with carpenters and fishermen.

Recognizing that the spirit of domination is unjust, groups of people are thinking out plans by which men and women whose hands only are wanted for work may yet express their ideals. Such an experiment as that of the Dutchess Bleachery at Wappingers Falls, New York, is worthy of the most thoughtful consideration. A Christian minister who is secretary of the board of operatives in the bleachery can state with pride that the operatives are represented on the board of managers and on the board of directors, and that they feel a personal responsibility for the whole undertaking. "With the more than 57 varieties of 'industrial democracy' the reading public is already somewhat familiar. . . . Even where the shop committees are granted nothing but the right of appeal over the foreman to the management or over the local manager to the general management, beneficial results have been obtained. . . . In order to be vital, however, any plan should include representation of the workers on the board of directors, the final seat of authority in company management."[1] Other experiments similar to this one are being tried in different plants, but democracy can never be fully worked out in any one plant until its principle is recognized in all industry.[2]

[1] Myers, James S., Dutchess Bleachery, Wappingers Falls.
[2] Webb, B. & S., *Industrial Democracy.*

This principle raises questions not only of readjustments in management, but of ownership that controls the means of producing what is necessary for all. The question of ownership in industry is a matter which concerns us all. Whether or not we are living on income from investments, we are all using in our daily lives the articles made by workers in industry. If we have at one time or another profited by interest, then we have acquiesced in the present system of profits and wages. Yet our Christianity makes us restive when we realize the difference between the wage that comes to one man and the profit that comes to another. A man gives his work, the best hours of the best days in his life, and receives back what is often barely enough for subsistence. Another man gives his money and receives back what would be enough for the subsistence of fifty men. This fact means that we place a higher value on money than on the personality of a man. People who do not pretend to be Christians condemn as unethical the private ownership that controls the means of production. Should the church lag behind in condemning what may seem to the next generation as wrong as slavery now seems to us? It is already nearly a generation since Bishop Westcott wrote words that were quoted by the Lambeth report,[1] "Wage labor, though it appears to be an inevitable step in the evolution of society, is as little fitted to represent finally or adequately the connection of man

[1] Lambeth Conference of the Anglican Church, 1920, Report of Committee on Industrial and Social Problems.

with man in the production of wealth as, in earlier times, slavery or serfdom." We do not need any new commentary on the gospel record to show us that Jesus would not accept advantages for himself at the expense of others. If we have something of his clear self-knowledge we shall not be afraid to face this problem of industrial ownership, to test it by the standard: Does it give to every one equal opportunities for education, work, play and worship? and to let our conduct be guided by the answer we make.

If, as individuals, we see injustice that is contrary to the spirit of Jesus, then we are bound to try and awaken the conscience of all Christian people to understand the ethics of the problem. It is a searching test that we apply. Can Christians exalt themselves and consent to the degradation of others? Can we claim leisure for worship when that leisure is paid for by some one who has never had any leisure for recreation or refreshment or education? Can Christians express themselves in all the fullness of life that is brought by social, educational and religious privileges, when drudging men and women are too tired to think? Can "members of Christ" be masters and exercise authority over subordinates? Can followers of Jesus own, privately, the public utilities on which all the people depend?

Our answers to these questions will determine what we do. An individual may decide for himself that he will live on what he earns by some socially useful labor, that he will not exercise any authority that makes barriers between himself

and others, and that he will not profit by the labor of other men. If a person makes this decision because he is a Christian, it bears witness to all who know him that he is sincere, and that he honestly seeks to live today the kind of life that Jesus lived. How much greater, then, would the witness be if all members of the Christian Church determined so to live! If Christians of different names came together in a great gathering and openly repudiated wealth and power as contrary to the principles of Jesus, the world outside the church would be more ready to recognize that Jesus was sent by a loving Father. When even small groups within the church stand for the kind of industrial democracy that will bring greater opportunity for life to thousands of men and women and children, then non-Christians will be more able to believe in one who came to give life.

Yet we hesitate. We say that the church has a social message to deliver on the questions of marriage and divorce. We are glad now that some of the ministers in days before the Civil War were courageous enough to condemn slavery as unchristian. But when social service commissions would consider the relations of men in industry as a problem of Christian ethics, there are those who say cautiously, "The primary business of the church is to deal with personal religion. We must uphold the supremacy of the spiritual and not concern ourselves with economic issues. Our Lord did not take part in political causes." We forget what those outside the church are more apt to remember, that Jesus was concerned

with human life according to God's intention. He did not separate life into secular and religious, material and spiritual. He knew that men cannot talk to God unless they have some leisure for prayer. When he was talking of spiritual things, he stopped to feed the people who were hungry. He had not a good word to say for the possession of wealth or the wielding of power. His very presence in the house of Zacchæus made the rich man decide to give up at least half of all his goods. And the presence of Jesus still makes men restive about the possession of property that has been called "improperty." When that restiveness bears fruit in action people will take knowledge of Christians "that they have been with Jesus." When the church sets herself to demand economic justice with the same fearless devotion that prompted the early missionaries to start forth on their adventure, then she will see the Kingdom of God come with power.

Questions for Discussion

1. *a.* In a modern industry the following points have to be considered:
   a. Selection and training of workers.
   b. Promotion.
   c. Avoidance of unjust dismissals.
   d. Scientific study of production (raw materials, markets, processes and interest in work, analysis of costs, etc.).
   e. Hours.
   f. Wages.
   g. Supplemental wage policies (profit-sharing,

provision against unemployment, sick benefits, old age pensions, death benefits).

h. Safety and health provisions.

i. Agencies for discussion and bargaining (industrial representation plans).

j. Housing of workers.

Having Christian principles in mind, which of these points do you think should be decided by the management, representing the ownership, and which by the wage-earners?

b. Should wage-earners have access to the company books?

2. Does an economic order based on private ownership of the means of production violate the Christian principle that every human life is of infinite and equal value? If so, at what points?

Chapter Four

PRINCIPLES AND QUALITIES

The emphasis that Jesus places on the value of every individual life and his love that goes out to every person of every sort is a quite different matter from the pagan's easy acceptance of any human quality as equal to any other human quality. At every step in his life, Jesus showed an unbounded faith in the possibilities of human development. But He challenges the best that is in us and tells us in unmistakable terms which qualities belong to the new age and which qualities must be outgrown.

The relation of interior quality and external conditions in the teachings of Jesus has been variously interpreted, just as the phrase Kingdom of God, or Kingdom of Heaven, has been variously defined.[1] To some the Kingdom seems wholly a matter of inward quality. It is present now in hearts that have a desire to follow Christ or, to others, it is foreshadowed now and will have its clear manifestation only in a life beyond this present world. To some the Kingdom of God seems to be co-extensive with the Christian Church, either with the whole number of the baptized or with one

[1] The four phases of the Kingdom of God presented here were suggested by Prof. Ernest F. Scott in lectures on New Testament theology.

or more of the organized churches. To others the Kingdom of God means a new age when human society will be transformed. Each of these interpretations can be defended but none seems by itself adequate to convey the richness of Christ's teaching. The consummation hereafter implies a continuation and perfection of a life begun in this world. The inward quality must express itself in action; if the Christian quality is genuine it will discern the evil in the world and will find a way to transform the Christian's relationships in such matters as earning and spending, and class divisions, and national ideals. The members of a church, like the disciples who followed Jesus, have a better opportunity than others to understand his purpose and share in his life of communion with the Father; but the disciples faced temptation, and Jesus pointed out at various times the special sins into which they would be likely to fall. They were to be judged by their fruits. They were messengers, leaven, light, salt. But the salt was to purify the world, and lives carrying out the words of Jesus would take precedence of those who merely called on his name. Jesus indicates that the disciples might fail, but that the coming of the Kingdom was sure. Until the Christian Church has transformed the world it does not satisfy one's conception of the greatness of the Kingdom. But neither is the thought of a new age on earth adequate to convey the idea of the Kingdom apart from the fact that Jesus expects the new age to develop as the qualities it demands are present in a constantly widening circle

of individuals who depend upon God in prayer and meditation and who find the significance of human life in the belief that the essential man is eternal and immortal.

The Jews among whom Jesus lived and to whom He spoke had already a conception of the Kingdom of God upon which Jesus was building as He taught. They believed that God would overthrow the heathen empire and rule on earth through a chosen one, anointed as his special representative. The Pharisees looked forward to the supremacy of the Jewish Law and a nation dominated by guardians of the sacred traditions of the past. They did not expect social changes that would disturb their own security. The multitudes, on the other hand, looked for deliverance from injustice and an overturning of the power held by the rich and the mighty. When we attempt to analyze the relation of interior quality and external conditions in the teaching of Jesus, we do well to remember that with this difference in their Messianic hopes the Pharisees crucified Jesus but the common people heard Him gladly.

In fact, our division of life into spiritual and material expresses one of those half-truths that obscure the simplicity of Jesus' teaching. We know very well from our own experience that the thoughts and affections and desires and purposes which we might call the spiritual part of our lives are a composite to which have contributed the standards of the group in which we have been brought up, our material surroundings, such instincts as hunger and display, the impressions

that have reached us through the senses, and any number of other influences which are neither wholly spiritual nor wholly material. And modern psychology is leading us around by another way to see the unity of personality which Jesus assumes that we understand. Did He not indicate that conditions affect character when He bade us pray to be delivered from evil?[1] He refers explicitly to "occasions of stumbling" and He says again that before the consummation of the Kingdom "all *things* that cause stumbling"[2] must be cast out along with "them that do iniquity." On the other hand, He expects character to react on conditions. The new kinds of relationships that inevitably develop in a group alive with the spirit that Jesus sets forth will naturally create new social structures. And a society functioning according to the standards laid down for the Kingdom of God will express in its economic relationships the qualities which distinguish citizens of the Kingdom. Repeatedly we are reminded that the things we do are the test of our discipleship. We must begin immediately to live according to the principles of Jesus, and we must expect conflict with the standards of the world until society as a whole is renewed according to those principles. Concretely, what does this involve in relation to the three great issues before the world: wealth, domination by one group over another, and race conflicts?

The Christian who attempts to apply the teach-

[1] Matt. 18: 7.
[2] Matt. 13: 41.

ing and method of Jesus to the problems of wealth and domination in their complex modern form must first weigh a great mass of popular belief. If he has been brought up in a family owning investments, large or small, or having a social standing that identifies it with men in business or professions and not with manual workers, he naturally thinks of private capital as the means by which the development of modern industry has been accomplished. The thrift that does not spend but invests has made possible the building of railroads, the sinking of mine shafts, the erection of furnaces for the making of steel, the manufacture of the innumerable machines by which are carried on the production and distribution of things necessary for the millions of human beings who now inhabit the earth. It is the belief of his class that only as a man or a group of men, working with the chance of great rewards, can freely measure wits and strength against the wits and strength of other men and groups of men does the ablest and strongest group emerge for the leadership and management of society. To him it seems necessary that as many individuals as possible should save and invest, since capital is essential for the large-scale production without which the race would starve, and he sees no way of procuring capital except through private investment. He is inclined to accept as inevitable society's dependence on conflict and the desire for profit, and he considers that turbulent workers who for one reason or another refuse to work, and theorists who encourage them with talk of wild schemes of

economic reorganization, are undermining the foundations of society.

But a Christian can never depend on the current opinion of his class. He must overcome an innate reluctance to question the soundness of reasoning that justifies the material advantages which, on the whole, he and his friends enjoy. It is of course difficult to escape the outlook of one's group. And when the man who benefits from the present order faces the development of the world from slavery to wage labor and from feudalism to industrialism, he stresses the points in which the present is better than the past and does not easily imagine that the problems of the present require for their solution further changes in the basis of society. The press does not enlighten him for it is deliberately committed to the satisfactoriness of the present order, and it does not tell him all the facts he needs to know. In school and college courses the essential soundness of private capital has been assumed. And when he chances to learn of potatoes rotting in the fields in the United States while people starve in Europe or of vast numbers of unemployed in every country organized on the basis of private capital while millions are deprived of the right kind of dwellings, the right kind of food, and the clothing they need to keep themselves clean and warm, his associates in business, the newspaper he reads, and pamphlets and books fed out to the public by the possessing class do not encourage him to go deeper than the results of war, the disorganization of credits, and the unreasonable demands of labor.

As a Christian he knows, of course, that the self-interest to which the economic order makes its primary appeal is absolutely foreign to the qualities set before us by Jesus. But he finds many ready to assist him in reconciling his religion and his livelihood. He may either set business off as a separate non-moral realm with which religion has no concern beyond stimulating him to play squarely according to the rules of the game; or he may admit that the economic order ought to be based on the principles of Jesus but insist that until human nature is changed it must continue to depend on love of power and the desire for profit. In the meanwhile, he must support a family and he postpones indefinitely the attempt to apply in his own business life such teachings of Jesus as seem utopian and unpractical.

The opinions into which the Christian who belongs to the wage-earning class naturally drifts are less clearly predictable. He also reads the newspapers that preach the tradition of boundless opportunity and he has been put through the schools that uphold things as they are. He may therefore desire only to work hard and climb up out of the ranks of wage-earners, indifferent to the condition of those less well equipped for the struggle than he is himself, and if he succeeds he will become one of the most vehement defenders of the present system. But he may have found no opportunity because he has been pitted against an employer who goes beyond the usual standard in hard domination and mean treatment, or he may have chanced to come into a highly

organized trade. Then he will be likely to want the organization of his fellow workers in a labor union of the older type, not searching the underlying principles of society but demanding a larger share in the product and some control over the conditions of work.

Or, again, he may have been thrown with a rebellious group that considers itself outraged and disinherited because little by little the working class has lost the ownership of its tools; without the machinery built by others' capital their hands are idle and their power to produce things needed for society is destroyed. He sees that society is organized on the basis of self-interest, but he sees also the power of class interest. And he interprets political happenings, court decisions, most of the current legislation, the insistence on "loyalty" in school teachers and college professors, the continued imprisonment of men convicted as political offenders during the war, and the indifference of the churches to the possibility of economic reconstruction as symptoms of the conscious solidarity and self-interest of the owners of capital. And labor unions and strikes and the general restlessness of labor are to him symptoms of an awakening consciousness, on the part of wage-earners, of the fundamental cleavage of interest between themselves and the owners. He tries to hasten the understanding of working class solidarity and to guide the struggle between the classes toward a deliberate reconstruction of society on a basis from which private ownership of capital is eliminated. But like the defender of

capitalism he is likely to be obsessed with the importance of self-interest. He tends to distrust the motive of any employer who experiments with new methods of management. He questions the sincerity of churches organized in the name of Christ but supported and managed by men who are actively defending and largely profiting from a capitalist order. He sees in Jesus the greatest of proletarian leaders that the world has ever known and he longs quite sincerely for a day when class divisions will disappear and class solidarity will give place to a human unity in which the personal qualities that he reverences in Jesus may have a chance to develop. But he thinks that the oppressed workers have submitted long enough, and the experiences of the struggle and the philosophy of his comrades who are not Christians (though they also reverence the greatness of Jesus) tend to postpone the attempt to apply in the conflict today certain qualities that he knows will be needed in an order from which opportunity for profit is eliminated. And he can find some solace for his inconsistency in the thought that devotion to a class solidarity consecrated to the overturning of injustice is a higher quality than personal self-interest or devotion to a class interest that would perpetuate a system based on profit.

Does any one of these group conceptions satisfy our understanding of what Jesus expects us to be? Even assuming that extreme poverty might be relieved, unemployment reduced and the unemployed provided for, public interest honestly con-

served, and in fact all the current evils whose existence no one can deny eliminated, can the Christian acquiesce in the exaltation of self-interest as the necessary basis of society without denying the fundamental truths of the life and teachings of Jesus? Can we enthrone covetousness and think we are serving Christ?

How completely Jesus understood our difficulties! He knew that public opinion voiced by respected citizens would guide our thinking, and that the desire for security in a world apparently dominated by evil[1] would obscure for us the reality of our dependence upon God and tempt us to supply our physical needs at the cost of our ethical integrity. Poisoned by this "leaven of the Pharisees" we would unwittingly deny Christ; even worse than denying Christ, we would deny the essential supremacy of goodness. Witnessing to Christ might seem to bring disaster, but actually it would bring us nearer to God and give us a wisdom that we cannot learn in any other way.

For the patience of Jesus, that accepts the cross for Himself and for his disciples, expresses a vision of our relation to God and our relation to each other so clear and so far-reaching that we are only beginning to learn what it means. We are children of God, a great human family. That is good which unites us with God and with each other, and that is evil which makes us forget God and leads us to draw apart from one another. Qualities are tested by their effect on both re-

[1] Luke 12: 1-12.

lationships. There is that in us which matters more than body or food or the beauty of the world or the good opinion of other men, and this essential "life" grows and survives as it seeks to contribute to the life of the human family the desire for God and the desire for human unity in God for which it was created. So Jesus tells us quite explicitly the kind of persons we might be, and if we wonder about any of his words the meaning becomes clear when we consider the kind of man Jesus was Himself. Like Him we are to be poor and clean of desire for things and privileges; sorrowing, so long as there is suffering and injustice and evil; gentle and loving, not seeking distinction nor power, not judging others until we are free from sin; devoted to righteousness, with a hunger and thirst for personal holiness and justice for all; actively compassionate, with imagination and understanding; single-minded in purpose, with no selfishness cutting across our nature; strong enough in the spirit of love to arouse a desire for unity among those who are divided; and proving our sincerity by refusing to compromise when we are laughed at or misunderstood or actively persecuted for being different from those who reject the way of Jesus.

To the wealthy men of his own day Jesus said, "So therefore whosoever he be of you that doth not renounce all his possessions, he cannot be my disciple."[1] He told them that the man with a niggardly spirit lived in total darkness. He said

[1] Luke 14: 33.

no man could serve both God and riches.[1] He told a story about the men who insulted their host by staying away from the supper after they had accepted his invitation;[2] and the reasons that sound trivial and impossible for such a failure in courtesy are still a true parable for the excuses that church members make to themselves for failure to serve God. To the man who thought himself defrauded of his inheritance,[3] Jesus gave the principle, Beware of covetousness. Much energy and centuries of failure have gone into an effort to "spiritualize" these words. And proof texts are adduced to show that Jesus did not mean them after all. But consider his own way of life, persecuted by the wealthy and powerful. We know how He dwelt on the importance of doing instead of merely feeling and talking. And we must know, if we are quite honest with ourselves, that Jesus not only meant what He said about riches but tried to make his disciples see that they could not afford to be rich because possessions tend to separate men. The desire to possess is in direct conflict with the desire to share. Keeping possession of that which another needs is a direct contradiction of love.

And wealth means power. It may come as the reward of ability or it may come through circumstances. Many are saying that it comes today only through an unjust division of the product of labor. In any case, it means power; opportunity to seem generous without sacrificing security; opportunity to support "causes" or to in-

[1] Matt. 6: 23. [2] Luke 14: 16-24. [3] Luke 12: 13-15.

dulge in luxury as the fancy prefers; opportunity to develop one's individuality and work deliberately for leadership. But assume the best use of wealth and power; how do they fit with the way of Jesus? "I am in the midst of you as he that serveth." "The kings of the Gentiles have lordship over them; and they that have authority over them claim the title 'Benefactor.'[1] But ye shall not be so: but he that is the greater among you, let him prove himself to be the attendant; and he that is chief, as he that doth serve." "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven."[2] Is it enough to use the power of wealth beneficently? Can we prove that we are servants when we retain wealth that makes us masters?

The race conflicts of today are embittered by the poisons of greed and desire for power. As we see more clearly that our business world is athirst not for righteousness but for profits, and as we follow the trail of this motive out through the corruption in government, through the hidden springs of secret diplomacy, through the fine words of national defense, through the noble pose of the white man's burden, we begin to see how far we are from the human unity for which Jesus Christ lived and died. We are unable as yet to know the true nature of our brothers; we are hindered from learning their inner history, their group purposes, their aspirations. A people is represented to us as a deadly competitor for

[1] Luke 22: 24-27. [2] Matt. 18: 3.

empire; as a turbulent, incompetent rebel; as a swarthy giant that must be kept down lest it destroy those who rule because they hold letters patent from the Almighty to dominate the globe; as a subject band upon whom fair dealing is wasted; as a pest, because it is yellow; or as a devil, because it is bolshevik. We white people do not even face the facts about Negro citizens in this country, but we overlook the injustices from which they continually suffer and the great strides of progress they have made; we magnify unduly their immorality and their lawlessness, while we tolerate among ourselves a double standard of morals for men and women and a mob spirit that aggressively defies the principles of our Constitution. Like the Jews in Palestine and like every other nation the world has known, we assume, each of us, the superiority of our own group to other groups.

This contempt is fanned now and then into a fury of war, and "Christians" join in the killing. Jesus had much to say to the Jews about the faith of the Gentiles and the part they would play in the Kingdom of God. The conception He had of one human family has found its way into the phrasing of our prayers but not yet into the mind of the Christian Church.

Dimly we are beginning to realize that the group loyalties of the race are capable of a finer, more consciously ethical development. This is another of the truths assumed by Jesus to which the psychologist is now pointing us from a different angle. Jesus cared intensely for the city of

Jerusalem, apostrophizing it in sorrow for its moral failure. The purpose of his life was the founding of the Kingdom of God. To a transformed society is the promise of material blessings. The qualities He lived and the principles He taught involve what Richard Roberts calls "organic ethics," an interrelationship of social group and individual in which the group and the individual are both morally responsible, both suffering for the sins of both, each finding life in the life of the other.

Must not the group then consciously construct its machinery of living on an ethical basis? Must we not as a nation find the path of repentance and confession of sin? Until nations learn to be poor and gentle and athirst for justice, even to be persecuted for righteousness' sake, we cannot find realization here of the joyous abundant life that Christ promises. We do not need to wait for the regeneration of each individual nor for elaboration of psychological theory on the workings of the group mind, to strive, as part of our Christian calling, to purify the nation's soul.

Whatever our creed or our prayers or our appreciation of the greatness of human nature or our hope of some miracle of a redeemed society, none of us as individuals can evade certain questions. Do I trust God enough to believe that the race can be fed and clothed and housed by mutual service without conflict and greed? Do I really want to know what I ought to do about my own relation to an unchristian social order, with the possibility of facing insecurity, aliena-

tion from my group, lack of understanding, and even physical suffering? Do I share the faith Jesus lived and taught that goodness—imaginative, constructive, actively loving, unyielding goodness—embodied in the individual lives of his disciples will rouse the goodness in others who seem to us evil and will spread the contagion of belief that righteousness is fundamental in the universe? Do I expect Christ to accomplish without the active coöperation of every one of his disciples (including myself) the transformation of our relationships from the self-interest on which the world depends to the desire to serve on which the Kingdom of God depends?

Questions for Discussion

1. List the qualities of Christian character described in the Sermon on the Mount and state, giving reasons, which you think are encouraged and which you think are discouraged by the daily surroundings of the following:
   a. A young man who is working up to the position of business executive.
   b. A married woman with money and social position.
   c. A physician dependent on private practice.
   d. An unmarried woman with a moderate income from investments.
2. Can a Christian consistently live on income from investments?
3. What motive for work may we reasonably expect to substitute for the motive of competition for private gain?
4. What form of organization in industry do you think would best provide for the fullest possible development of every individual in society?

Chapter Five

THE CONFLICT

A young leader, only thirty years old, and a company of twelve obscure men seem to form an insignificant group when we contrast them with our campaigns, our committees of influential persons, our letterheads, our offices and stenographers. Yet the leader expected the twelve men to start a movement that would transform the world, and establish on earth the kind of brotherhood that would express the will of a loving Father. He expected them to change the accepted standards of a society in which claims to distinction were based upon wealth and power and racial superiority. They were to bring about a fundamental change, not by force of arms, but by the firm, quiet persistence of united action. They were to act as leaven until all society was permeated and transformed by the new life. He Himself would show them the way by meeting with a free, clear spirit the prejudices of those who lived by tradition. He would bear no grudge against the persons with whom He disagreed, but He would define openly the issue between his way and theirs, and trust his followers to choose as He chose.

So Jesus defined the issue as a problem of covetousness, of desire for domination, and of race

prejudice. He would reveal to the people who expected deliverance from poverty and the putting down of the mighty from their seats how they could find justice and mercy and faith. As a man among those underneath, He would lead men, without bitterness or hatred of persons, to oppose wealth and power and pride. He would not separate life into compartments, because his Father saw human life as a whole. The relation of a man to his neighbor should be the outward and visible sign of his attitude towards God.

If Jesus had not been ready for the conflict between his new way and the old traditions, He would not have joined such a revolutionary movement as that of John the Baptist. John was preaching against an established order which protected property at the expense of life. One who thought clearly, as Jesus did, could not have mistaken the signs of the times. He must have known that a leader who talked as John talked would be regarded by the authorities as a dangerous character. If another leader, greater than John, should live and teach in protest against the *status quo,* he too would be a marked man. But Jesus let his name be associated with John's and so made his choice between a life of security and a life of conflict.

Almost immediately the new teacher encountered the prejudices of those who had known Him in his youth. He went back to the place where He had been brought up, and preached against the exclusiveness of racial superiority. Prominent men of Nazareth, in the front seats of the syna-

gogue, must have shaken their heads at the effrontery of the young upstart. He was daring to compare them to Jews in history who had been judged less worthy than heathen to receive benefits from God.[1] Such a sermon from a stranger would have been offensive enough, but from a carpenter whom they knew it was intolerable. They sprang up, hurried Him out of the building, and would have subjected Him to what was known as the "rebel's beating,"[2] but He made his way through them and was gone.

Whenever Jesus spoke or acted in protest against pride of race, prominent Jews resented what He said and did. That He should dine with tax-gatherers and social outcasts ought to prove, they thought, what kind of man He was. There was soon much talk about him at the capital; the people were misled by a demogogue who associated with foreigners and with men who were ostracized from good society. It was when he dared to predict that other nations might be more ready for the Kingdom than the Chosen People that he was warned of the hostility against him.[3] The governor of Galilee wanted to preserve law and order in his state, and it was his policy to suppress the leader of a movement that threatened to cause trouble. The answer of the young leader to those who warned Him of his danger showed

[1] Luke 4: 25-30.

[2] The rebel's beating was similar to lynch law. It was a form of punishment administered by the people without trial and on the spot, when any one was caught in what seemed to be a flagrant violation of some law or tradition.

[3] Luke 13: 28-31.

that He understood the character of the governor but that He intended to go on with his work. His friends said He was mad,[1] a fanatic who was out of his mind. Lawyers from the capital said his power was diabolical. But He went on talking about the men and women who would be his brothers and his sisters [2] because they were doing what his Father wanted done. He knew how the Jews felt about Samaritans, and yet He made one of the despised race the hero of a story. His followers would have sent away an alien woman,[3] but He made her teach them a lesson in faith and then healed her daughter. When He defied Jewish prejudice with the statement that all nations would come into the presence of the Judge,[4] did He mean that his Father would not care whether people were black or white, red or yellow, Jew or Gentile, English, Irish, German, or Japanese? It was not the multitude whom He offended by his inclusion of Gentiles. It was the chief priests and the elders and the lawyers who sought how they might take Him and kill Him.

It was not only race prejudice that He met and tried to overcome. He had said again and again with unmistakable emphasis that the delight of being rich choked the word, that a man's life did not consist of his possessions, and that unless a person parted with all his goods he could not be a disciple.[5] Simple people "rejoiced over all his splendid doings." [6] He was the hero of the proletariat. But those who "thought themselves

[1] Mark 3: 21. [2] Mark 3: 22-35. [3] Mark 7: 24-30.
[4] Matt. 25: 32. [5] Luke 14: 33. [6] Luke 13: 17.

to be somewhat'' saw that He was undermining what brought them their special privileges. Lovers of money sneered at Him,[1] but He went on to tell them a story about the condemnation of a rich man. He had directed one of the few wealthy men who came to Him to sell all his possessions,[2] and had used an illustration of something that was impossible in stating that those who had money could not enter the Kingdom. He did not appreciate as generosity the gifts of those who gave out of their superfluity, but He praised a poor widow who gave all that she had. He had denounced the ostentation of those who dressed conspicuously and expected deference from others. It was no wonder that important men came to regard Him as an enemy. They knew He meant what He said because He Himself was living in the simple way He told them to live. But they did not want to live that way. They could not say that his words about riches were figurative and not to be taken seriously, because a group of people did follow Him and accept his standards. So they must protect their interests against Him in some other way. They said He was breaking the Law; He was breaking the Law as they interpreted that Law. His young free spirit could not be held within the bounds of meticulous observance. He loved men too much to bind burdens upon them. But those who were laying on other people's shoulders heavy burdens, which they themselves would not touch with a

[1] Luke 16: 14-31.
[2] Luke 18: 24, 25.

finger, looked at this dangerous idealist with open hostility and sent secret service men to spy upon Him and catch Him in his talk.

He had denounced their wealth. He accused them also of exercising arbitrary authority over the people, and He acted in defiance of that authority. He questioned their right to dictate about the Sabbath. Because they had enjoyed privileges which gave them important positions in the community they claimed the power to interpret the Law. Nothing that was contrary to custom and precedent could be done, especially nothing that was subversive of their authority. But the vigorous new prophet, full of fire and enthusiasm, let his comrades eat grain when they were walking through a field on the Sabbath. He paid no attention to the fasts which were kept on Mondays and Thursdays. He did not recognize the barriers they had set up between outcasts and respectable members of the community. He was not careful enough in choosing his friends. When He deliberately healed sick people on the Sabbath, He aroused the wrath of those whose rule He was undermining. The Pharisees and the Herodians, two parties which had never agreed before, came together in their hatred of Jesus as a common enemy, and formed a joint committee to bring about his arrest. If they could convict Him on charges that would seem plausible, they could get Him out of the way. Later even the Sadducees joined in the effort to trap Him;[1] they did not usually trouble themselves about questions of re-

[1] Mark 12: 18-27.

ligion, but when a man talked against their prerogatives he became a menace to the established order which gave them their exclusive privileges. Conscious of this deepening hostility, sensitive to the bitterness of his enemies, Jesus still kept on his way and continued to oppose their standard of external appearances. He let his comrades eat their meals without the ceremonial washing of hands. He dared to denounce openly the hypocrisy of men in high positions.[1] As a guest in the house of a ruler He did not speak smooth things but taught his host a lesson in humility and simplicity.[2] In the very center of the national life He condemned a great social evil[3] by an act that meant a claim to authority equal to that of the rulers themselves. Profiteers saw with dismay that if He interfered with the traffic in the Temple He might try to overthrow other established practices. If He had been alone it would not have mattered so much what He said and did, but his following among the people was strong. A leader who could rise with a great company of other workingmen behind Him was more than a visionary and a dreamer; He was a rebel, a revolutionary agitator against whom the rights of property must be protected. They dared not arrest Him openly,[4] because the people all hung upon Him, listening; but they learned how they could take Him at night, in a quiet place, when his few companions could be easily overwhelmed if they resisted. And the conflict ended in an irregular trial when witnesses

[1] Luke 12: 1. [2] Luke 14: 7-14. [3] Mark 11: 15-19.
[4] Luke 19: 47, 48.

perjured themselves and the court knew beforehand what should be their verdict.

The bitterness of misunderstanding, of controversy, treachery, and seeming failure must have cut deep into the life of one who had such imaginative sympathy with the needs of men and women. Opposition to accepted standards meant a conflict in his own group loyalties. If He was to lead a movement of simple people for the transformation of all society, He could not live at home with his mother, his brothers and sisters. He must trust them to understand while He carried out a purpose that meant separation, difficulties, danger and at last the dishonor of death as a common criminal. His family came to find Him as if to claim Him for a narrower circle,[1] but He rebuked their "private-mindedness" in words that may even have seemed, at the time, hard and cold. He expected that family loyalty would be subordinate to the wider loyalties. A life lived for the world might mean misunderstanding, bitterness, and division,[2] but with the "long-minded" point of view he saw that ease and popularity in this life were nothing in comparison with the depth of love that knew no barriers of exclusiveness. He understood the tragedy of the age-long conflict between the older and the younger generation. Yet He can still teach both older and younger what should be their spirit in the struggle. He is free from all personal hatreds.[3] He can live apart from his mother and yet think of her with tenderness and provide for

[1] Matt. 12: 46-50. [2] Matt. 10: 34-39. [3] John 19: 25-27.

her future. He can work among men without the seclusion and protection of a home, and yet draw little children to Him with the understanding of a father.

And He can denounce evil in the community without ill-will towards those who profit by that evil. He is class-conscious among the simple poor, and yet He does not hate those whom He classifies as rich. But his good will cannot save Him from those who fear Him. It is no light matter when a man loses the respect of his fellows. Jesus went back among his own towns-people, and declared the truth as He saw it, even though He knew that the sermon would bring Him into disrepute and even danger. He might have been among the respected citizens of Nazareth, if He had not chosen to give Himself for the world outside. Misunderstanding in his own family was hard. But perhaps harder still was the loss of all honor in his own town so that for the rest of his life He was cut off from the familiar place in which He had grown up. And it was not that He had no feeling for a place and for all that it represented. He saw Capernaum as a community that might have accepted his principles.[1] Above all, He saw Jerusalem as the center of national life, a city that might have coöperated with Him and brought in a new age on earth.

Men question whether a person who lives for the community can truly love his own family; whether a person who cares deeply for the nation can at the same time be loyal to his community;

[1] Luke 10: 8-16.

whether an internationalist can be a patriot. Jesus lived for the world and yet gave Himself also for his own nation. He prayed for the city that represented the national life [1] with a patriotism deeper than any of the splendid phrases of generals engaged in foreign wars. He would have led the Jews to form a commonwealth that would have been part of the Kingdom of God on earth, but they would not. He was not ashamed to weep over the capital that would not recognize on what its peace depended. But He did not consider it necessary to teach his followers to despise or to destroy other nations in order to prove their love for their own country.

His way does not seem practical now. The conflict is the same—between conservatives and radicals, parents and children; between affection in the family and work in the world outside; between class-conscious rich and class-conscious poor; between employers and employees; between large nations and small ones; even between church and church. But the spirit of those on either side is seldom that of Jesus. The forward-looking young man or woman is rarely free from an aggressiveness that increases misunderstanding with the older generation. The conservative tries to repress those with whom he does not agree. Employers have a well-developed spy system in industry, and there is probably no industry of any considerable size in the United States which has not its "spies" on the lookout for the activities

[1] Luke 13: 31-35.

of labor unions.[1] The purpose of the spy system is to prevent unions from getting started and to oppose them when they are started. Well-known detective agencies have found it profitable to advertise their efficiency as industrial spies and have sometimes employed *agents provocateurs* to bring about the labor trouble which they had confidently predicted to the employer. The so-called "open shop" campaign of the winter of 1920-21 was a united effort of employers to weaken labor unions. The expression "open shop" has a generous American sound as if it meant a fair and equal opportunity for all. In reality, the usual open shop is a closed non-union shop in which no union man can get a job. In such an open shop the individual employee must submit to the conditions of the employer who probably belongs to an employers' association and can use the means of the corporation to give publicity to his side of the dispute. In one great strike the books of the company revealed an expenditure of several million dollars for publicity in all the leading newspapers of the country. People living in the very city in which the strike took place could not find in their daily papers any word of the strikers' case; every article was written from the employers' point of view. When meetings of the strikers had been broken up by armed militia, the public was still wondering how there could be such bitterness against employers who

[1] Cf. Howard, Sidney, *The Labor Spy*, Republic Publishing Co., 1921. Brooks, John Graham, *Labor's Challenge to the Social Order*, Macmillan Co., 1921, pp. 56-57.

were known as respected citizens and supporters of the churches.

But the workers who organize in trade unions are not necessarily any more Christ-like in spirit than the employers who would suppress them. Just as there are enlightened employers who are honestly seeking to bring Christianity into their business, so there are self-sacrificing members of unions who look upon their work as a public service. But for the most part the workers reflect the individualistic philosophy that is taught everywhere in our country,—in our schools, in our books, in our daily newspapers, in the whole fabric of our national life. If a man can climb on the shoulders of some one else he can get ahead. When workers with this philosophy organize in unions they may still be seeking individual prosperity. They would improve conditions and "make tomorrow better than today," but if they see opportunity for advancement they do not question the motives of those above them. A man has his wife and children to support, and he wants satisfactions for himself and for them. He wants a home that is more than a shelter; he wants good food, good clothes, theater and recreations; he wants a job that has some meaning; he wants education—books, papers, and opportunity for culture; he wants education for his children. These desires result from the natural instincts of every human being. Those who have satisfied them in their own lives are not the ones to question the right of any other man to seek these satisfactions. If the present order can give

a man these things he assumes its continuance and does not question its validity.

Class-conscious workers, who do not think that reforms and improvements go deep enough, are fewer in number. They are, for the most part, younger than the conservative workingmen; they are idealists, dreaming of a new day when workers all over the world shall be united in the control of that which they produce. Even those who think them mistaken must recognize the self-sacrifice of men who will go to prison for a cause. The class-conscious worker has little hope of personal advantage for himself in the present world. He throws himself into a great movement with a sense of the solidarity that should exist among all workers everywhere. He identifies himself with men of different nations and races, in a spirit of brotherhood and comradeship. He says unpopular things even when they bring him to trial. Probably he does not belong to any branch of the Christian Church, because the church of his experience has been identified with the possessing class. He may even say that he is without a religion because the religion of which he has known has been identified with what he calls "churchianity." Nevertheless he claims Jesus as a comrade, as a fellow-worker, as one of the proletariat. He compares his own hope of a new age with what Jesus taught about good news to the poor, release for captives, recovery of sight for the blind, freedom for the oppressed, and blessings for the people.

And what of those who are neither working

for wages nor employing others? What should be the attitude of professional men and women, and of people who have small business interests? Should the "public" take sides today in the great conflict between capital and labor or should it remain neutral? But can any one remain neutral? Are people neutral when they read papers and magazines which present only one side of the problem, when they talk about the plumber who will not work on Saturday or about the painter who earns more than the teacher? The salaries of professors and clergymen are usually so small as to mean strictest economy and limitation; who would deny it? But if people are lamenting that while the brain worker has too little, the manual worker has too much, then they are taking sides against manual workers. If people keep silent when others are advocating far-reaching changes, they are not maintaining neutrality; they are quietly supporting things as they are. When men and women accept a one-sided report of the struggle and do not demand the whole truth, they are secretly afraid of the truth. Unless the public will go back of the daily newspapers, seek to know the fundamental problem, and face any sacrifice that the solution may involve, then it is assumed by both sides, and rightly assumed, that the public is on the side of those who are comfortable and who think that all is right with the world. There is no such thing as neutrality. The alignment in our country means that every man or woman is on one side or on the other in the conflict.

If the Christian Church is arraigned because she is identified with the interests of the workers and if the church immediately denies the charge, then she is putting herself on the side that is against the workers. During the winter of 1920-21, groups of Christian people found themselves accused of identification with the movement of the working class. For the first time since the alliance of the church with the Roman Empire church members were grouped with the men underneath, and it came about because certain Christians,—Roman Catholics, Anglicans, Methodists, Presbyterians, Friends, and others,—had declared themselves about the application of their principles to the industrial order. They represented probably a minority of each communion. The church may state officially that she will "meddle as little as possible, as a church, with definite political or economic issues," but her silence is then construed, and rightly construed, as assuming the continuance and the validity of the present social order. If she fears to take the side of those underneath because she might alienate those who can give largely to her work, then the large givers are justified in claiming that the Christian Church is, for the most part, on their side. And class-conscious workers are justified in assuming that the Christian Church, as a whole, is against them. Silence does not mean neutrality on the part of an individual or of a group. The "public" is not neutral.

If Jesus were here now, what would He do? Where would He be in the conflict? Would He

keep silence safely or would He speak dangerously? Would He use violence to overcome violence, or would He try again the way He tried before? Would He lead men to oppose other men in bitterness and hatred, with lynchings, reprisals, and warfare, or would He show us that in the quest for justice without vengeance we have "the moral substitute for war"? One who has seemed to try the way of Jesus has organized workingmen for many years. As a labor leader he has taught always that the movement of the workers must be without violence. He has shown no bitterness of spirit in any controversy. He has consistently maintained that the use of force was not only wrong but also ineffective and that the cause of the workers could be won without force. He has shown how violence in a strike defeats the very cause it would uphold. He believes that no good end justifies the use of evil means, and that men should never kill men, even to save others. To kill men in order to save property is, to him, abhorrent. And so at the time of the Great War he spoke against war as unchristian. He could not believe that the workers of any country ought to kill the workers of any other country. Let the Christian people of America read the speeches of Eugene Debs, for which he was arrested, and the speech he made at the time of his trial; let them compare those speeches with the pages of the New Testament and judge for themselves which is nearer the spirit of Jesus—the spirit of Debs or the spirit of those who rejoiced in his conviction. Let them remember that it was for

words and not for acts that he was condemned; those who tried him could find no fault in him except that he was talking against war. They knew he had consistently maintained that violence was wrong, not only between nations but between classes. Yet the American people kept Eugene Debs in prison for nearly three years. Even now he has been released only by commutation of sentence without restoration of citizenship.

What if a hundred thousand men, in the spirit of goodwill, should take over the control of some one great industry? With a declaration that they would produce goods not for private profit, but for the benefit of the community, they could assume the responsibility for that industry. Without personal antipathy towards former employers they could quietly manage a great coöperative enterprise. If any one of their number were shot down by those who would oppose them, they could yet forgive and maintain their principle of resistance without violence. If they were overcome in one place, they could move to another and keep on trying the new way. The leaders might be called "mad"; they might be suppressed, persecuted, imprisoned, and even put to death; but the movement would grow. The power of such group action carried out with constructive goodwill would be irresistible. It would do what no coercion could ever do. By its example it would stir in those who now have more of life than others a new self-forgetfulness. It would show those who seek more life the true way to find life.

Is it an unpractical dream of idealists who have

no "business sense"? So was the beginning of the Christian Church in the first centuries. The early Christians were simple men and women;[1] "not many wise men, not many leading men, not many of good birth, but God chose what was weak in the world to shame the strong; what was mean and despised in the world,—things which are not to put down things that are." Yet the church grew, as Jesus said it would. The death of leaders only brought new life into the movement. It was the power of those underneath gathered together to take the world by storm, not with swords and spears, but in the unconquerable strength of love. Is the power of those early days departed from the church, or will she bring into the conflict a spiritual force that will bear unmistakable witness to the presence of Christ?

Questions for Discussion

1. If you were a weaver, with a wife and children, and could choose one of the following courses of action, which would you choose? Why?
   a. Take a job in an "open shop" plant in which the employer had established reasonably good conditions, but kept control of all the conditions of work.
   b. Join the United Textile Workers, a craft union affiliated with the American Federation of Labor, which might promise increase of wages and opportunity to regulate working conditions in the near future, but which assumes the continuance of the present economic system.
   c. Join the Amalgamated Textile Workers, a struggling industrial union which is trying to

[1] I Cor. 1: 26-28.

educate textile workers for the control of the textile industry.

2. If Jesus were living on earth now, at what points would He be in conflict with accepted standards?
3. Under what circumstances should conflict with present standards include the breaking of laws that are contrary to what we believe to be right?

Chapter Six

INTERCESSION

Throughout the conflict Jesus prayed. No man has approached Him in realization of nearness to God and dependence upon Him, or in the completeness with which daily living has meant the service of one's fellow men. But this continuing consciousness and this devoted activity did not make unnecessary the setting apart of hours for fellowship with the Father. The prayers of Jesus of which the gospels tell us in detail express qualities revealed in his life and analyzed in his teaching. May we not assume that the same concern for individuals, the same longing for a righteous society, the same profound understanding of the nature of God were present in the hours of prayer about the details of which the gospels are silent? Moreover, we know that the type of personality He sets forth verbally reflects his own character, and the temptations of which He warns other men He Himself faced and conquered; are not his precepts about prayer also the fruit of his own experience?

Prayer is, then, inseparable from living. Jesus lived without self-will, and his keen perception of other men's sins was part of a great desire to help them to live up to the best that was in them. Only as singleness of purpose, understand-

ing of others' needs, and constructive love dominate our thoughts and activities throughout the hours of the day, will our moments of prayer bring clear guidance and power. It is the pure in heart who shall see God. It is the man who has done his best to repair the wrongs he has committed against other men and who forgives "until seventy times seven" the wrongs others have done to him who may seek God's forgiveness. And these qualities which must precede prayer are no sentimental unrealities. In the midst of a world based on selfishness, we must be pure from selfishness and effective in serving. In so far as we have shared in unjust relationships, we must be striving to the utmost of our ability for justice. Not only must we be clear of personal resentment but we must try to understand the motives and ideals and temptations of alien groups that seem hostile or dangerous or uncongenial.

But also it is plain that we need God's help to achieve these qualities. As the ideal grows and the conflict between the way of Jesus and the way of the world becomes clearer, we become increasingly conscious of failure. Our spirit demands confession of sin and greater dependence upon God from day to day. Would Jesus have us turn away from prayer until we have learned to outgrow sin and to do his word? But He prayed in the midst of temptation, and if our effort is honest and our desire for goodness untarnished we follow the way of Jesus in turning to prayer for guidance.

For example, when Jesus became publicly iden-

tified with the movement of John the Baptist and faced the necessity of deciding just what He ought to do He withdrew to solitude. The gospels do not say in so many words that Jesus prayed in the wilderness, but they show us Jesus considering possible methods of work and from meditation on God's way of dealing with his people arriving at a guiding principle for his own career. Later, as the conflict sharpened and the temptation to waver was renewed and made more difficult by the misunderstanding of his most intimate friends, He prayed again and again, now alone and now with the men who were closest to Him. One glimpse of these prayers that we have on the Mount of Transfiguration suggests a fellowship with the Father that included a thought of the needs of his friends, recollection of the great teachers of righteousness who had helped Him to understand God, and a bringing to the Father of the elements of the conflict in which He was involved.

Prayer for personal guidance is an ethical adventure, an effort to open the mind to the mind of God, to bring to bear on the problems of our relation to God and our relation to each other all that we have learned from the teachers of the race, from the character of Jesus, and from our own experiences together. Jesus teaches us a principle that a child can understand: Thou shalt love the Lord thy God . . . and thy neighbor as thyself. In prayer we seek the concrete application of that principle. And prayer is a part of life to which our Lord's saying, "To whom

much is given of him shall much be required," is especially pertinent. The man who has grown up in the world of the poor, where such experiences as birth and death, moral failure, illness, accidents, and lack of work teach a fellowship of suffering and a depth of sympathy and mutual helpfulness that those living in security or entrenched behind the barriers of social position seldom try to comprehend, brings to the ethical adventure of prayer a spiritual understanding which should inform his desire for guidance. Again, the man with a mind trained to abstract thinking, or able in the management of business affairs, will bring to his prayer for personal guidance his best thinking on such problems as the relation of classes, the relation of the supremacy of the State to the supremacy of Christian principles, the material needs of the world in terms of human welfare, and the steps by which the economic order can be brought under the rule of Christ. Whether learned or powerful or simple and obscure, we are each summoned to seek, in prayer, the way by which in the conflicting group loyalties of today we can best serve one another. We must use in our prayers the clearest thinking and the greatest love of which we are capable. To those who pray with a love unsullied by self-will, or favoritism, or exclusiveness of church or class or race or nation, and reflecting God's desire for human unity and his cherishing of the least of his children,—to them is fulfilled the promise of God's spirit possessing us, which is the answer to prayer.

In fact, our prayers for our own needs are scarcely distinct from our prayers for the needs of others. Jesus loved each one individually and shows us that each of us is personally precious to the Father. But we grow in likeness to the Father, we become friends of God, through our love for one another, and we cannot come to the Father in quest of spiritual blessings for ourselves if we forget the human family of which we are members. In the very act of conceiving of ourselves as distinct and separate from others we strengthen the consciousness of self which it is the purpose of prayer to replace by a consciousness of God. Intercession is, mainly, an effort to see others as God sees them, and in prayer that dwells on others with no thought of ourselves except in definite relation to them we can learn an affection that gives without stint to those about us, a tenderness for all who suffer, and an imaginative sympathy and constructive love for those whom we do not naturally like, which will cleanse our own souls of selfish desire.

And in a world so bound together by the interdependence of large scale industry and the exchange of products among all the nations of the earth that every man is served by thousands whom he never sees, our intercessions must reach beyond the number of our friends and our friends' friends; beyond our parish and our church and its missions; beyond the needs of schools and homes of which we know; beyond the problems of our own country to include the needs of individuals and classes and nations everywhere.

Through intercession we must learn the unity of the race.

The question is often raised as to whether intercession really serves the persons and the causes for which we pray. Does it help them or is it merely the reasonable way to develop in ourselves a greater desire to serve? Does God need our intercessions for others in order to awaken the best that is in them and to "hasten the Kingdom"? But do we need proof beyond the teaching of Jesus about the value of intercessory prayer? Jesus Himself prayed for others. It is true that his intercessions for Simon Peter did not prevent Simon's yielding to the fear of what other people thought and disclaiming his friendship with Jesus in the midst of a hostile group; but did they not perhaps help to deepen his sense of shame for this cowardice and strengthen his readiness to suffer loyally afterwards? Again, on the cross, Jesus prayed that his enemies might be forgiven. We cannot believe that this was merely a phrase, witnessing to his indomitable love but uttered without the purpose of serving others. The absolute integrity of Jesus' nature would never degrade the act of prayer to a vehicle for conveying to the bystanders the fact that He bore no ill-will but understood the blindness of his enemies. He prayed for others as a genuine and important part of the service to humanity for which He lived and died.

And Jesus told his disciples to pray for others. Specifically He told us to pray for those who persecute us as a part of the love we must have

for enemies. St. Luke gives this instruction to pray for others as the climax in a sequence of four commands:[1] Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you. The disciples who failed in the healing of a sick boy[2] were told that they had failed to pray for him. Jesus and his disciples did not observe the strict schedule of supplications which the Pharisees and the disciples of John the Baptist considered important,[3] but Jesus took it for granted that the habit of prayer would develop as a part of the expression of the new life He was revealing. And He told them to pray constantly in preparation for the world crises that would come.[4] One bit of instruction about prayer is especially pregnant for us. At one time when Jesus was stirred by the needs of the multitudes, who seemed "distressed and scattered," He was preparing to send out his friends to cover the countryside with his teaching. He tells them to pray,[5] and according to the part of his instruction that has come down to us He asked them to pray, not that the Father would prosper the mission on which they were themselves embarking but that He would send other workers to extend it still further.

Is intercession, then, the whole of prayer? Should we not confess to God, each of us individually, our own sins? Should we not review in his presence the qualities that we know we most urgently need? There is clearly a danger

[1] Luke 6: 27-28. [2] Mark 9: 29. [3] Luke 5: 33-38.
[4] Luke 21: 36. [5] Luke 10: 2.

of drifting into an assumption that others need God's help more than we do ourselves. We may be so concerned over the evils in the world that we confess other people's sins and overlook our own. But to see the danger is one long step toward avoiding it. And experience teaches us that the more we try to practice intercession—that is, the seeing of others as God sees them—the more do we learn to discern that which is good in other people and the more clearly do we see the kinship between their sins and our own. The better we understand other lives the more keenly do we realize our failure in relation to them. The evils about which we pray cease to be external matters but a spiritual concern of the group in which we are living members; their sin is upon us, the beam is in our own eyes; our penitence includes inextricably our own sins and the sins of the human family. We desire cleansing that the group may be cleansed and that we may contribute our share to the goodness that will overcome the evil. In the same way, the qualities we desire are meaningless in isolation. They are important for the life of the group and we pray for them effectively only by praying about the relationships in which they will be expressed.

Even in thanksgiving we may not think about ourselves apart from others. In the one prayer of thanksgiving recorded in the Synoptic Gospels [1] as uttered by Jesus, He rejoiced in the understanding of the Kingdom that was growing

[1] Luke 10: 17-24.

among simple people and in the revelation of God to others through Himself. And to his friends who had come back joyfully from their campaign, He gave the warning that they should not rejoice in their spiritual power but in the fact that they had a share in the new life.

The words of the Lord's Prayer are almost fatally familiar. Even new translations fail to give them freshness to our minds. But study and meditation upon the several clauses can inform them with life and reveal how far they transcend our daily habits of prayer. For example: *Our Father.* Whom are we including in our thoughts as children with us of the heavenly Father? Can we suppose that Jesus would have us stop short of the whole human race? There is a subtle danger for us who treasure our inheritance in the Christian Church to emphasize our sonship to God and fancy that we are dearer to Him than other men. A group quite as easily as an individual can fall into the way of dwelling on its achievements and losing the perspective of its relation to other groups and of their relation to God.[1] But when we say, Our Father who art in heaven, we are praying not only for ourselves and our church but for prostitutes and criminals and rich men and poor men, white and black, native and foreign, radicals and conservatives, Americans, Germans, Russians, Indians, and Japanese. We assent to the unity of the race and set ourselves a standard by which we should be

[1] Luke 18: 9-14.

testing our words and actions in relation to those groups from which we are divided.

Hallowed be Thy Name. The Name means the revelation of God, the understanding of his character and his purposes. As Christians we find this supremely in the life and teaching of Jesus. Can we pray, therefore, for the hallowing of God's Name except as we reverence not only his love but his hope for the race? Not only his cross but the practicability of overcoming evil with good? Not only the beauty of the Christian ideal but the single-minded purpose of life for which Jesus died? Can our prayer be sincere if we accept as inevitable and permanent an organization of society based on a contradiction of the Sermon on the Mount? Or what will it avail if in our actions we place our own comfort above the needs of others?

Thy Kingdom come. Thy will be done on earth, As it is in heaven. Do we really desire the ordering of human life according to the highest good that has been revealed to us? What are we personally doing, as individuals and groups, in the present conflict between good and evil in industrial life, political life, international life? To utter this prayer with faith we must be seeking to learn God's will about the group problems in which we are all involved, and we must seek until we find the way in which our actions may best serve the cause of group righteousness.

Give us this day our daily bread. Only after meditation on the revelation of God's character and the purpose and possibilities of the human

race do we make any petition concerning physical needs. The Lord's Prayer reminds us continually that we are to seek first the Kingdom of God and his righteousness. The form of this petition for bread still emphasizes the physical needs of the race, *our* bread, and is quite inconsistent with the satisfaction of the needs of any person or any group at the expense of another. It calls us to such an organization of the food supply of the world that every one of God's children shall have enough. Plenty in one country and starvation in another, abundance in some homes and want in others, are hideous contradictions of this Christian prayer. We cannot say it honestly until we personally forego luxury and strive with mind and will and desire for the ordering of production and distribution of food and clothing and the other necessities of life on the basis of mutual service.

Forgive us our trespasses, As we forgive those who trespass against us. Again the group should be in our thoughts. Do we include in our devotions an examination of the ways in which our family group, our parish life, our class in industrial life, our church as a whole in its corporate existence, our political party, our nation, is failing to express the spirit of Christ? Are we searching our own part in the life of the group? Do we understand the roots of the group sins that we find? Are we prepared to admit publicly the failures of the group with which we are identified and to stress the good instead of the evil in alien groups? Endless applications of this principle

will suggest themselves if one follows this thought to a conclusion. But one or two illustrations will indicate the contrast between this principle and our usual habit of mind. Christian employers, for example, might honestly seek to learn and then publicly confess the ways in which they have fallen short of the standard of Christ in their dealings with employees and with the public. They might with equal sincerity seek to understand the reasons for the restlessness of labor, the great qualities of the working class, the advantage to the race of the growing sense of solidarity among the workers. And the organized workers might examine themselves and make public confession of their group sins. They could stress the risks carried by the employer, his qualifications for leadership, and the reasons why he has come to consider his control of industrial power essential to society. Again, the Christian nation will be clean of pride, admitting its acts of injustice or greed towards other nations, emphasizing that which is good in others and accepting injuries without resentment but returning always good for evil. Are we, as individual Christians, helping to develop such a group penitence and group forgiveness? Are we remembering that Jesus tells us always to take the initiative towards forgiveness, whether we are offenders or offended against, and that He makes forgiveness of others an absolute prerequisite of our own forgiveness by the heavenly Father?

Lead us not into temptation; But deliver us from evil. This recognizes sources of evil out-

side of our own selfish instincts. Our personal experience reveals the way in which our rudimentary strivings for Christian qualities are discouraged by the lower standards of group life. We would be kindly and forgiving, but national pride steps in and turns the kindliness to hatred when a German is in question. We would respect every man's personality and have no desire to dominate others, but by the public opinion of our class we are caught acquiescing in the suppression of ideals contrary to our own. And positively also environment can stimulate the best instead of the worst. Mr. Tawney has pointed out in his book, *The Acquisitive Society,* that the idea of service expressed in the standards of certain professions finds response in the members of these professions and develops a different viewpoint about financial profit from that which is fostered in the business world. And physical surroundings affect character. Crowded dwellings, without privacy, offer special temptation to immorality. Boys and girls in dreary barren homes with no opportunity for wholesome, inventive play naturally turn to mischief. Can we, then, pray with sincerity for deliverance from evil except as we are alive to the conditions that encourage evil and are doing what we can towards the building up of group standards and physical surroundings that call forth the best in every one?

We return, then, to the point with which we began; prayer is inseparable from living. Asking and seeking must supplement each other; the promise of response from the Father is given to a

life of faith in which prayer is a part, but only a part. The conquering faith embraces both the goal and the method set before us by Christ; it seeks the way of Jesus for every relationship of individuals and of groups; it asks that the will of God may possess us completely. If it keeps an unwavering loyalty, not to a form of words or an intellectual concept but to a way of life that expresses the way of Jesus, it will receive the power that is promised to faith.

Questions for Discussion

1. What is your definition of Christian prayer?
2. Make out an intercession leaflet on social justice, with a confession, intercessions, and at least one thanksgiving for each day of the week.
3. Can a follower of Jesus pray "Give us this day our daily bread" and accept the present economic order?
4. Can a Christian use the Lord's Prayer and support any war?

Chapter Seven

THE MEASURE OF SUCCESS

Executed as a criminal, dying a shameful death on a gallows, counted as one who had violated the law, Jesus, at the end of the conflict, was still found praying for his enemies. Throughout his life He had so fully identified Himself with the needs of others that his intercession had never been separated from his daily experience. It was so natural to Him to think of his friends, of the nation, of the world, in the presence of his Father, that in his last thoughts He was concerned for those who were putting Him to death, for a thief, and for his mother. These last words and the whole picture of the crucifixion are so familiar to us now that we think of their later significance to the church and we forget what such a death meant at the time. It was not the honorable end of a soldier on the field of battle, recognized and applauded by countrymen as noble and glorious. It was the execution of one who was counted as a criminal, despised and condemned by men. Is this the picture of success or of tragic failure?

Was Jesus, then, successful? Was the method that He used effective in accomplishing the end He sought? His way brought Him into conflict with all the authorities of the nation, and the antagonism finally overwhelmed Him. If He was defeated,

then perhaps He was mistaken in the means He used? We may reject his method as foolishness, even while we accept his ideals. Yet the fact that his ideals are accepted now, even nominally, by about five hundred million people and are respected by perhaps as many more, would seem to show that his method, after all, was effective. The rapid growth of his movement during the first three hundred years after his death, the willingness of early Christians to die as He had died, the continuing life of the church even in the darkest ages, the modern missionary movement, and the new awakening to the meaning of his social teachings all suggest that in the long view of centuries his life was a success. But do we, even now, recognize as successful a life like that of Jesus? Is it our idea of success that a man should live as a worker among workingmen and die, for his convictions, without any property to bequeath in a will, without honor or recognition? What is success? Have the principles of Jesus, the standards of simplicity and humility and service, so permeated society that no one now need suffer for those principles as He suffered? Have we such respect for a man's convictions that we let him express them freely even if he advocates changes that disturb our comfort? Or is it still true that a man who would live as Jesus lived and speak in opposition to power and pride, as He spoke, may be persecuted, silenced, and counted a failure in the eyes of Christians, until, after years have passed, he is reverenced by the conservatives of a later generation?

Only in the long view is such a life considered successful. William James could say honestly that he was "against all big successes and big results; and in favor of the eternal forces of truth which always work in the individual and immediately unsuccessful way—under-dogs always, till history comes, after they are long dead, and puts them on the top." To most of us, the expression "a successful man" connotes the idea of a person prosperous in business or honored in his profession, recognized and admired by younger men, eagerly claimed by influential people in his own community. The successful class is the class on top, the group in society which has had educational advantages and is in control of others. The successful nation is the one that can boast of the most imposing economic triumphs, the nation that can sit among the few great powers and feel secure in the protection of its army, its navy, its fleet of airplanes, and its equipment for chemical warfare. And the successful church? Is it the communion that builds the biggest stone churches on the most important streets and can say proudly that she has within her membership the few men who can give the largest gifts to her missionary work?

We have to acknowledge that it is not our usual idea of success when a man is put to death for opposition to accepted standards, or when a group or a nation or a church lays down its life. Nor was it the Jewish idea of a successful Messiah. The hope of a righteous age and the expectation of an Anointed One who should usher in that age did

not include the thought of suffering. The Messiah would be immediately triumphant; his victory would be miraculous and complete. The new period would mean the end of all misery and sorrow; the King who should establish justice on earth would reign supreme over all his enemies. This was the expectation in all the apocalyptic writings and in other Jewish books that dealt with the hope of a new order. Only in one book is suffering shown as related to the age of righteousness, when one who has not sinned is called upon to die as a sinner. In the teaching of the "second Isaiah" Jesus saw the foreshadowing of what He was Himself called upon to experience. The prophet may have been writing of Israel the nation, typified as an individual, and the prophecy "is significant . . . as the profoundest solution attempted in the Old Testament of the problem of unmerited suffering."[1] Jesus quotes it in speaking of Himself;[2] He was to suffer on behalf of others, as the Servant of the Lord in the prophecy. He was to wait on others as the Servant and to give his life a ransom for many. He could use this prophecy to oppose the popular conception of Messiahship and to show how He Himself must suffer in the fulfillment of his work. Even his closest friends could not understand an idea so foreign to their expectation. Yet from the moment when they declared their belief in his Messiahship He told them definitely that He must suffer and die.[3] The im-

[1] Scott, Ernest F., *The Kingdom and the Messiah.*
[2] Mark 14: 21.
[3] Mark 8: 31-38.

pression of what He said was so strong in the minds of his comrades that they were sure He had predicted exactly what afterward happened. He must have realized that his own experience would be that of the Servant in the prophecy, wounded, bruised, chastised, pouring out his soul unto death.

Jesus did not think of the suffering as failure. He had expected it even from the beginning of his public life, and had spoken of a time when they would be sad because He, the bridegroom, was no longer with them. He had been moved by the death of John the Baptist who had spoken no more boldly than He Himself was speaking. If that leader was put to death, then He too was in danger. But it would not mean defeat. His conception of true greatness was that of a servant who would give himself to the uttermost for the sake of others. To be as a little child was to be exalted. If men wanted the place of honor beside Him[1] they must wait upon others and lay down their lives as He was to do. They could not expect the applause of men nor deference from inferiors, for they themselves were to be in the position of inferiors. They were to be thankful for the kind of persecution that would mean true success. Their greatness would be bound up with the necessity of suffering. His own life would be victorious, not in spite of his death but because of his death. "Unless a grain of wheat falls into the earth and dies, it remains a single grain; but if it dies it bears rich fruit."[2] "Whoever tries to se-

[1] Matt. 20: 20-28.
[2] John 12: 24.

cure his life will lose it, and whoever loses it will preserve it."[1]

This paradox of triumph through seeming defeat does not represent, even yet, our standard of greatness. The type of hero in history whom we have taught our children to admire is usually the military general who has overcome his enemies in battle. Our school text-books have set forth the achievements of kings and commanders and admirals in wars waged for the supremacy of one country over another. Only lately have we begun to tell children the stories of men and women unrecognized in their own time yet giving their lives in constructive work for the world. Did not David Livingstone, John Coleridge Patteson, William Carey, Karl Marx, Mary Lyon, Susan B. Anthony, and others who were pioneers in unpopular causes contribute more towards the establishment of justice on earth than the officers who have slain their enemies? It is a hopeful sign when we recognize the patience of a scientist. In a recent discussion in France as to who was the greatest man in French history, the question was submitted unofficially to the people of the country. Those who conducted the plebiscite thought the vote would result in a large majority for Napoleon as the greatest Frenchman. It was a surprise when the vote came out overwhelmingly in favor of Louis Pasteur as greater than any king or general. Yet Pasteur spent most of his life trying to prove to conservative doctors and scientists who opposed him the truth which was later to revolu-

[1] Luke 17: 33.

tionize medical practice and save thousands of lives. Shall we never learn from our experience in the past and recognize, while they are still living, the men and women who teach new truth even though it is something we do not want to believe? When shall we be wise enough to honor those who are true to their convictions and brave enough to hold unpopular opinions? If we think the time has already come when freedom of speech is respected in our country, then we have only to remember that ever since the war orderly meetings have been broken up by men who were organized to uphold law and order and to encourage loyalty to our American Constitution. Women who were to speak at meetings have been kidnaped with the connivance of leading citizens.[1] Our Constitution provides for the rights of free speech, free press, and free assemblage. But the majority of the public have allowed such incidents to go unchallenged, because we do not really believe in the free expression of unpopular opinions. We have not yet learned to respect those who say and do what they think is right, when they hold views that do not agree with our own.

While there are men who will give themselves, in spite of persecution, for the truth that becomes later the common heritage of all, we shall see progress toward the age of justice on earth. But if individuals must stand alone in their sacrifice, progress will always be slow. When a group, acting with common purpose, will lay down its life for the sake of others, the world will see the has-

[1] Cf. publications of the American Civil Liberties Union.

tening of the Kingdom of righteousness. Such group action has not yet been seen, though there have been beginnings that might have had great results. For example, the settlement movement, when it first began in England, may have represented the effort of a group, who had enjoyed more of life than others, to give up the privileges of seclusion and protection and to lay down its life in penitence for the sins that had made divisions in society. But the sacrifice was not far-reaching enough to break down barriers; the "successful" class kept its security, and in its sheltered position did not share the experience of the majority underneath. Nor has the working class as a whole lost its life in voluntary surrender. If the poor have accepted their position with resignation and with proper respect for their "superiors," it has been partly due to the teaching of the church which has maintained that the submission of inferiors to those above them was a Christian virtue. But such acceptance of things as they are is not the purposeful sacrifice that will bring in a truer justice.

If we expect sacrifice in any group we should expect it of the Christian Church. With the example of a master who trusted his followers to give themselves for others as He had given Himself for them, it should be impossible for Christians to maintain a prosperous church in the midst of a suffering world. To allow, in one part of a city, districts which have been described as "miles of misery and squares of squalor," while in another part of the same city we build churches in which

the poor do not feel at home, is a denial of our creed. The Church of Christ should be identified with the poorest and the simplest people; she should be pouring out her life not in the charity that reaches down a hand from above but in a demand for justice that might mean the loss of her own prosperity.

The nearest approach to such corporate sacrifice on the part of Christians has been the missionary movement.[1] Pioneers left houses, brethren, sisters, mothers, fathers, children and lands, for the sake of the gospel. Those who have followed them have kept something of their spirit, though the life of the modern missionary is easy in comparison with that of the pioneer. If the church at home had expected of all her members a sacrifice equal to what she expected of her representatives on the mission field, the world would have believed in the sincerity of her profession. But we send workers to the Southern mountains to live on salaries that are less than the minimum required for subsistence, and then we forget them. Or we send them magazines a month old because they cannot afford to buy the reading matter that we have for ourselves. Or we pack boxes of articles to send them, when they, like other self-respecting human beings, would like to choose for themselves, if not in shops then from the books of mail-order houses, the things they need. And the church has sent men and women into the foreign field to work without reënforcements. She expects an American doctor in China to do what a dozen

[1] Mark 10: 29.

doctors would hardly attempt to do in this country. She expects one missionary in evangelistic work to solve the social problems of a whole city in Japan. She supports her missions not by casting in all that she has but by giving of her superfluity. This is not the sacrifice of united action, such as would convince the world of the reality of her faith in Christ. But it is not yet too late. There is life enough in the Christian Church to rouse the sacrificial spirit in her members. The opportunity is greater than ever before. The openings in every missionary district at home and abroad call for preachers, teachers, doctors, nurses, and trained social workers, men and women with vision and with the spirit that does not look for recognition or reward.

But the church must not substitute the sacrifice of her missionaries for that of her other members. Why should she not summon all who claim the name of Christian to a great conference in which she shall face the fundamental problem of injustice? And in preparation for this conference, let her call upon her members to live simply without riches and without property power. A leading American bishop is already preaching the Sermon on the Mount as literally applicable to our problems now. Christians of different names are so troubled about the possession of property that they are giving up their security and trying to live on what they earn. Let these groups be multiplied, as the groups of believers in the first century were enlarged and multiplied. If this movement for simplicity is purposeful and is carried on

in order to establish justice, it may cost the church more than she has ever before been willing to pay for her ideals. We may judge by the experience of the Methodist Church in Canada. The reports on social service adopted by the general conference of Canadian Methodists are as far-reaching as the statements of any Christians, and have already resulted in the withdrawal of gifts from a few influential men. But other members of the church have come forward and have made up the deficit. Even if the deficit had not been made up, that Christian communion would have found its life by losing it. The capacity for sacrifice is not gone from the church.

As we look forward to the World Conference on Faith and Order[1] when Christians shall discuss in fellowship the very questions that have divided them, let us prepare for a similar world conference on social justice. If a commission of one communion, in the spirit of penitence, suggested that others should meet with it for the confession of sins and for the adoption of a code of organic ethics, there would be many ready to accept the invitation. As a result of the conference, the Christian Church might find herself arrayed against the powers that be, as in the first century. She might have to give up her comfort, her beautiful buildings, her ceremonies, and conduct her worship once more in dark little corners of the earth. "Christian" might again become a danger-

[1] World Conference on Faith and Order, Continuation Committee. Sec'y, Robert H. Gardiner, 174 Water St., Gardiner, Maine.

ous word, and those who were called Christians might be persecuted and put to death. But there would be a quickening in the whole Body of Christ. The fire and enthusiasm of her Leader would be revived, and the church, in her death, would find life.

Questions for Discussion

1. Is the idea of stewardship of wealth an adequate expression of Jesus' teachings on riches? If not, why not?
2. Prepare an outline of the questions that should be discussed at a Christian conference on social justice and of the statement you would like to see such a conference adopt. Compare your statement with *The Social Creed of the Churches.*

Chapter Eight

THE RISEN LIFE

To the disciples who had seen Jesus crucified and apparently defeated, his resurrection bore witness of his success. In a flash the perspective of the world shifted; suffering and death became incidental; our relation to God and our relations to one another became the only things that matter. The timid became strong in the vision of Christ's victory; the self-seeking forgot themselves in devotion to the spread of his Kingdom; those who had added temptation and sorrow to the sufferings of Jesus through their worldly-mindedness were now joyous in the face of persecution; Jews of intense national pride preached to Gentiles the victory of Jesus who was crucified and rose from the dead.

The cross and the resurrection have always been inseparable in our thoughts of Christ's victory, but they have not been so clearly united in our interpretation of their meaning for ourselves. The church unites them in the mystery of the sacrament, when the presence of the Risen Lord comes to us in the commemoration of his death, but insensibly we drift into the comfort of assuming that we can share the privilege of the risen presence without sharing the suffering of Christ's sacrifice. But Christ's victory began long before

his soul was free of the body. In his first struggle with temptation He laid the foundation of success; He built it up in the conflict from day to day through his unwavering steadfastness of purpose and method in the face of apparent failure; and He completed it on the cross. The resurrection does not mark a victory that conquered defeat; it is the radiant seal of a victory achieved on earth. The collects for the Easter season[1] should remind us that we cannot live by a mystical experience of Christ's presence apart from the doing of that which is right from day to day.

And in a world that is yet far from the Kingdom of God we cannot "die daily from sin," "serve God in pureness of living and truth," "daily endeavor ourselves to follow the blessed steps of his most holy life," "avoid those things that are contrary to our profession and follow all such things as are agreeable to the same," and "think those things that are good and by thy merciful guiding perform the same" without continual conflict with the standards of the world. Our conflict, like the conflict of Jesus, will mean suffering and disgrace until our group life is true to the highest ideal we have seen for the individual. Industrial units, social classes, communities, churches, nations, are still far from expressing in their relations the principles we learn from Jesus, and the day is not yet when our conflict can be a merely interior matter, an imaginative sharing of the sufferings of Christ.

[1] In the Book of Common Prayer of the Protestant Episcopal Church.

The self-governing nation is the largest group that the race has learned to regard as an ethical unit. It is of significance to Christians as the most difficult and challenging practice ground for the application of the principles and the method of Jesus. In the nation we are members in a group made up of opposing classes and of individuals of every possible sort. The fact of national consciousness is by itself an achievement, but long before the days of Jesus the race had accomplished it. The individual was sacrificing his life for the life of the group in the earliest stories that have come down to us. Slowly we are beginning to learn that we cannot rest on the achievement of national consciousness but that the quality of that consciousness is important. But nations still live selfishly and each in its dealings with other nations defends by every means its own security and pride. The "second Isaiah" alone in the ancient world presented a different national ideal. He seems to have conceived of his nation as called to suffer, to be despised and bruised in loyalty to righteousness in the midst of an evil world. Jesus built on the thought of vicarious suffering not only in relation to his own work but in relation to the Jewish people. He scored their pride and exclusiveness; He tried to make them recognize the qualities of Gentiles; He laid down principles for group dealings that called the group to the exercise of the same great qualities that He set forth for individuals. Not only has no nation hitherto approached the way of Jesus nor even set it up as a desirable ideal, but only a few Chris-

tians have dreamed of a nation Christian in meekness, penitence, and love of other nations, and ready to die without armed defense rather than to swerve from its quest of righteousness.

Mingled with our national pride and our use of violence and corruption for national defense, certain finer qualities—faint reflections of the spirit of Jesus—can be traced in the ideals of modern nations. Three principles akin to the spirit of Jesus are implicit in our common life in the United States, but they are limited and perverted in their application. Theoretically, the personality of every man, woman, and child is respected; the group, whether nation, state, or community, has a responsibility for promoting conditions favorable to health, intelligence, and clean living; and the nation is not an end in itself but finds its meaning in relation to God's purposes.

But do we respect personality? Every adult is guaranteed by our Constitution the right to express his opinions, to publish his reasons and persuade other men to agree with him, to participate in political life as a voter and a candidate, and to be considered as innocent of crime until his guilt is proved. He is to have a clear field for life, liberty, and the pursuit of happiness. But actually men are in prison for their opinions; newspapers are held up and deprived of mailing rights for advocating radical changes in political or economic structure; socialists are expelled from legislative bodies after election by unquestioned majorities; Negroes are disfranchised in certain states, and leaders of unpopular causes are

brought to trial and convicted of violent crimes with an openly malignant spirit in the prosecution and the acceptance by the court of self-contradictory evidence. In industry, as we have seen, the individual wage-earner is no longer a personality but merely a hand whose opinions and responsibilities and desires are disregarded by those who control his working life. The passing of the earlier age when small factories were multiplying, when machinery was far less developed and initiative was valued in the man underneath, and when the opportunities for advancement were relatively numerous and the discontented wage-earner could move on to the frontier and make a fresh start, has left us with the fiction of a free struggle that respects personality because there is opportunity for all to develop. But this fiction is a dream of the past which misrepresents the highly organized, autocratic industry of today. We cannot too often remind ourselves that political freedom is also a fiction when it tries to function side by side with autocracy in industry. Experience is teaching us the folly of attempting to express in political life a respect for personality while we trample on personality in our economic life. For the habits of mind fostered during the working hours, which absorb the best of our energy, will be a stronger influence in group life than the ideals of which we talk during our leisure.

But do we honestly wish the free development of every individual's personality? Are we convinced that no group life is sound and permanent in which a few dominate and compel the many to

submit? Are we testing the impersonal relations in our national life by the principles of Jesus? Do we in our own relations with others realize what is involved in respect for every individual's personality? It is difficult to welcome disagreement, especially by those who persuasively advocate what seems to us wrong; to be firm in one's own convictions and consistent in conduct and at the same time genuinely to desire the truth that one learns only from others; to understand and to love the fine qualities in those whose faults are especially apparent to us and to know every one as a person with no classifying label to obscure his motives and his achievements; to consider the essentials of wholesome living more important for others than comforts and esthetic satisfactions for ourselves. The way of Jesus leads us to just such a practical love of our neighbors in our own living as individuals and as members of the nation. It calls us to strive for such social machinery as will encourage this temper and forbids us to accept economic or political power that contradicts it.

Our group ideals, already implicit in constitutions and government, call us to the greater responsibility of promoting conditions favorable to health, intelligence, and clean living. Our freedom is not merely the freedom of an open struggle, with respect and a fair field for our opponents, but rather a freedom of mutual service. Such matters as schools and highways and the prevention of epidemics, the problem of prostitution, the saving of infant lives and the training

of child delinquents, protection from fire and a standard of sanitation for factories and tenement dwellings are now recognized as the concern of the group. The community has begun, in rudimentary fashion as yet, to build up conditions that develop the best in each individual. The work is in its earliest stages, hindered by the class-consciousness of the rich, limited by a respect for property as more important than human welfare, still concerned rather with the elimination of certain obvious evils than with constructive planning. But the principle is plainly admitted and the tools are being shaped for those who desire a nation that thinks and is physically sound and is more concerned with our common life than with self-indulgence.

Jesus thought every one entitled to health; He tried to illuminate for those about Him the great thoughts of the Jewish race and to arouse the power of reason; He realized the possibility of good in those who have grievously sinned; and by his friendship with sinners He makes us think of social ostracism and the coercion of criminals as weapons of small minds or of a group uncertain of its own moral standards.

Are Christians alive to the problems of education today, when such questions as freedom of thought, qualifications of teachers, preparation for community life, and equality of opportunity for all children of all classes and races, are confused by partisan struggles and the determination of those now in power to teach respect for themselves as the first duty of man? To what prin-

ciples of daily living are Christian parents training their own children? Does it seem to us as intolerable for a workingman's child as it would be for our own to leave school at sixteen or younger with no background of the best from the past and no training to do well something that is worth doing? Does health mean to us merely keeping ourselves and our family well or are we equally concerned that every one should have good food, dry, sunny homes, a pleasant place to work, good medical and nursing care in illness, and happy hours of out of doors? Are we informed about the venereal diseases and not ashamed to discuss them as a community problem? Are Christians taking counsel with each other and keeping abreast of modern psychology on the guidance of their children in sex matters? Do we really believe that pure living is equally important and equally possible for men and for women? Are Christian parents doing what they can to develop not only for their own families but for other young people athletics and hobbies and other interests that will help them to see each other not solely as boy and girl but also as sharers in a common life? Are we realizing how monotony of work and chronic physical fatigue react on sex relations?

But the field is too wide to traverse now. The training and care of mental defectives and the provision for adult delinquents and other problems that we have not suggested will occur to every reader. These questions sufficiently remind us how as followers of Jesus we are challenged

to examine our own standards and the drift of the community of which we are members. Our social life as distinct from our economic relations has aroused groups of people of all creeds and no creed to associated effort to improve conditions. A directory of the most important organizations listed in *The Survey* shows more than twenty-five attacking specific problems on a national scale. In addition, the great private foundations are engaged in research and demonstration on various points involved. Federal, state, county, and municipal services have been organized to a limited extent. The churches recognize the improvement of social conditions as part of their work and "social service" has an official place in church bodies.

But there are certain distinctive contributions that Christians should be bringing to this field. Jesus has taught us that human life is a single whole. Do we, his followers, when we approach the problems of social service, analyze the conditions that we see are bad in education, health, and morals in their relation to the conditions under which the community does its work and earns its living? If we are loyal to the way of Jesus we shall think of housing, for example, as a problem of providing the best possible dwellings for all human beings, and the "rights" of the landlord and the low wages of the father will no more be accepted as immutable elements in the situation than the ignorance of the mother and the bad drainage and leaky roof and insufficient cubic air space which we have begun trying to

change. And, again, do we try to find the inner roots of each problem? We know that conditions do not just happen but result in the long run from human desires. Problems of social conditions with which the community is wrestling can be traced to certain qualities in our life, sins in which we share but from which, as Christians, we must be cleansed if we are to purify the group. Thus, the landlord who wants profit on his houses is usually no better and no worse than any one who expects interest on private savings. Every employer pays the smallest wage that will buy him the kind of labor he needs. Profit for ourselves and the least possible for others is the evil principle that we detect as a main factor in this problem of housing. Do we yield to it in our own dealings? Or are we earning with work and not with investment the money we use and paying no one a wage so small that it compels a standard of living we should be unwilling to share?

The nation is committed to God. Our coins bear his name. Our legislative bodies open their sessions with prayer. Our President calls the Bible to witness to his intention of faithfulness in office. A citizen of the United States cannot set the things of Cæsar over against the things of God as claiming a separate allegiance. But our corporate consciousness of God and of what He desires the nation to be is still rudimentary and confused. All of us, Christians, Jews, agnostic idealists, and pagans, probably agree that a nation has personality, a group character, the possi-

bility of ethical growth. We agree that the nation has an inherent responsibility to do what is right, but we have no clear agreement as to what *is* right. We agree that the group life of the nation claims an allegiance that takes precedence of our individual interests, but we do not agree as to what national allegiance involves.

The follower of Jesus faces this confusion of ideals with certain guiding principles in mind. God, to us, is the loving Father of all mankind to whom all persons and groups within each nation, and all the separate nations are alike members of one great family. Every least individual matters and the development of group life matters. But the groups that we have achieved are parts of a larger whole which matters more than the divided groups of which it is made up today. Alike to the interior life of a nation and to its international dealings the Christian applies the same tests of right and wrong that he uses in his personal dealings: Does it unite us or divide us? Does it promote or hinder in individual life and in group life the distinctively Christian qualities? We cannot judge lightly. We must have all the facts in each case and we must recognize the difficulty of finding the facts in the deluge of propaganda.

Thus in the great political-economic struggle going on within the United States, in which the alignment is increasingly clear of "open shop" employers, "100% Americans," and other defenders of things as they are against labor unions of various kinds, socialists, communists, social in-

vestigators, liberals, and certain small groups of Christians, the follower of Jesus must understand social conditions and the underlying motives and sins as Jesus understood them in the simpler conflict in Judea. In such international issues as the recognition of the Russian Republic, the relation of the United States to Mexico, and our military occupation of Haiti and Santo Domingo, it is even more difficult to arrive at the facts. The least that we can do is to study fairly all we can find in opposition to the views of our own social or business group. We do not need to be Christians to remember that each country is entitled to its own way of development; that the rights of investors are secondary to the rights of wage-earners; and that the rights of investors in a foreign country are to be determined by that country and not by the country of which they are nationals. But as Christians we shall go further and desire to assist and to have our nation assist (in so far as one nation can assist another without infringing upon its independence) the development in other countries of relations in which human welfare takes precedence of profit.

Again, the discussion of the League of Nations is confused and leaves our desire for a genuinely international viewpoint bewildered. Should a Christian support it or oppose it? He sees in the League a new unit to which individual nations have a responsibility and this seems like a step toward the unity of the human race. He hears it hailed as a protection from future wars, and such protection seems above all else desirable. But

his thoughts return to those old sins—covetousness, desire for power, and race pride—which poison the life of his own nation and fill him with shame. Does the League of Nations mean that financial interests are organizing internationally? Does it show the great powers standing together to dominate the world? Does it perpetuate the alignments of the Great War and retain the right forever to exclude certain nations from its membership? Does it play with the thought of disarmament while it continues to assume the principle of national defense? If he finds—as many Christians do—that the League of Nations organizes on a larger scale certain of the most menacing qualities in the life of each member nation he will oppose it. For his tests of right and wrong in group relations include not only: Does it unite or divide us? but, Does it promote or hinder the distinctively Christian qualities?

The Christian's ideal for his nation and his interpretation of right and wrong in the concrete issues that arise will frequently involve opposition to the expressed will of the majority. With other idealists, therefore, he must do clear thinking about his duty as a loyal citizen of the nation. Must he obey laws that he considers wrong? Does the importance of group life, as a step toward the ideal of human unity, involve subordination of individual standards to the standards of the group? To the Christian, his nation is a living unit in process of development toward a group personality which will embody the qualities of Jesus. Selfish purposes of any individual or

of any group within the nation yield to the expressed will of the larger group. The Christian is never a law-breaker for his own advantage; he does not get liquor in a prohibition country; he does not falsify his tax returns; he seeks no exemptions for his church nor his class but desires the same law for Christian and unbeliever, for rich and poor, for colored man and for white man. But where, in his judgment, laws are unjust he will work openly and fairly for their amendment; where his conscience forbids him to obey them he will refuse publicly and will not attempt to evade such punishment as the group chooses to require. The fact that laws or the administration of justice may seem to represent the will of some powerful minority and not the will of the majority which theoretically our government expresses, will not change the Christian's determination to obey the law when selfish interest would object and publicly to refuse conformity and to suffer the consequences when an issue of right or wrong is involved. For the development of higher ethical standards in the nation requires no blind obedience to the present will of the group but a constant effort by every citizen to lead the group toward the best that he sees.

The sharpest conflict between the citizen and the nation will arise in questions of national "honor," national defense, and military necessity. The Christian will never confuse the wishes of American investors in a foreign country or the claims of American bankers who have made loans to foreign governments with attacks that threaten

the essential life of the United States. He is not misled by propaganda that uses patriotism as a cloak for financial gain, and he counters it with all the intelligence and persistence he can muster. But if he is convinced that the life of the nation is at stake, or if the country is actually involved in war, does he conform to the national will? Does he defend the nation's life with the best he can give to war? Does he give his own life while he kills his nation's enemies? Or does he see for his nation a way that is greater than war? Is there not truth for the nation as well as for the individual in the way of Jesus, suffering without retaliation, doing good to those who would injure us, penitent for our sins and seeing the best in our enemies, members of the human family seeking the good of the race by service unto death if need be and never by domination? If a Christian sees this challenge to the spiritual greatness of his nation, which loyalty shall he follow,—defense of the nation's pride and worldly power, or defense of the ideal to which he would call the nation? The idealist who refuses to participate in war does not seek to evade the consequences. He faces the punishment that the nation inevitably requires so long as the majority place national defense above the quality of the national life. But the Christian who believes that in time of war he must silence his conscience and close his eyes to a distant ideal at least respects the principles of those who refuse to fight and does not join in heaping abuse upon them.

During the Great War, individual Christians

were not the only men whose consciences forbade them to fight. Others also have a sense of international unity that seemed to them a higher loyalty than obedience to the dictates of the United States Government. In the main they are social radicals, and this fact has, to the continuing shame of our nation, been allowed to aggravate the severity of their punishment.

And others, who profess neither Christianity nor radical social beliefs, are now joining the despised pacifists in an effort to bring home to the nation the folly and suicidal waste of war. They are showing us the economic losses of the victorious nations; they are pointing out the losses in democracy from which we have not yet begun to recover; they count up the loss to the human race, with much of the most vigorous stock in every nation killed before it has begotten children and with the physical degeneration of whole peoples inevitably resulting from lack of food. They tell us of the scientific research that every great power is now conducting to learn wholesale methods of killing which will replace the "small" killings of the Great War. But will the fact that the next war would wipe out whole cities and peoples and nations by itself make the "next war" impossible so long as the old motives remain? How can we use the present to learn the things that belong to peace? The generation that has experienced the horrors of war will pass, the waste of life and common wealth will be forgotten, some new call to a great ideal will be sounded to deafen our ears so they will not recog-

nize the evil voices of greed, domination, and race prejudice. Unless as individuals and nations we depart from the path of pride and self-aggrandizement the new war will come. The nation will be destroyed because it sought to serve itself instead of serving the life of the race.

But the Christian does not despair of transforming his nation. This threatening cataclysm of the next war, that seems an impersonal, irresistible tragedy, arises from the familiar evils whose roots he sees in himself. To it he opposes a determination to live for service and not for profit, to lead only as his leadership is sought and never to control the wills of others, and to find his neighbors beyond the bounds of class or race or nation. He seeks not only to contribute all his intelligence and enthusiasm and personal effort to the reconstruction of our economic order on the basis of mutual service and regard for human welfare, but he finds and coöperates with groups and parties of whatever name who desire the end that he desires; and he brings to their councils the truth he has learned from Jesus that the means employed to accomplish a social change must foster the qualities on which the success of the new social structure will depend. He emphasizes the importance of economic relations as the strategic point from which to purify national and international life, because he knows that the qualities demanded for a man's working hours color his ethical code in other relationships.

But he will contribute to the conflict more than a method. He sees with a unique perspective the

victory won for the race by every man who is loyal to the best that he knows. He has learned from his crucified and risen Lord that a life given to the love of God and one's neighbor is stronger than evil because it is an instrument of the eternal purpose of God. He brings a spirit that has learned from the sacrament the mystery of Christ's presence with those who share in their own lives the sufferings of Christ. And he longs for the day when he can point to the way of the Christian Church to show that the true life of a group, like the life of an individual, is found in forgetfulness of self, in humility and penitence, and in willingness to suffer rather than be untrue to the quest of righteousness to which we are called.

Questions for Discussion

1. Find out the real issue and the arguments on both sides in some industrial dispute now going on. Which side would you like to see win in the struggle, and why?
2. What immediate steps can you suggest for the prevention of violence in industrial disputes?
3. What national sins call for the repentance of our country today?
4. How would you phrase a Christian definition of patriotism?

APPENDIX

SUGGESTIONS FOR STUDY GROUPS

A group using this as text-book should plan for at least nine sessions, in order that the discussion of each of the eight chapters may follow a week of preparation. The group should have at hand several copies of *The New Social Order,* by the Reverend Harry F. Ward, and at least one copy of *The Untried Door,* by the Reverend Richard Roberts. It is desirable that every member of the group should read these two books before the closing session.

The studies are based on the Synoptic Gospels. It would be helpful for those who wish to study the several versions of incidents or parables used in the studies to have *A Harmony of the Synoptic Gospels,* by Professors Burton and Goodspeed of the University of Chicago.

The *aims* given below may be of assistance to leaders of study groups in guiding the discussion of the several chapters. Questions suggested for discussion are found at the close of each chapter. It will be remembered that the general aim of the studies is given in the preface.

Chapter One

Aim: To compare the social and economic problems to which Jesus came in Palestine with the social and economic problems today.

Suggested Reading:

WARD, HARRY F. "The New Social Order." The Macmillan Company, New York. 1920. Chapter 1.

Scott, Ernest F. "The Kingdom and the Messiah." T. and T. Clark, Edinburgh. 1911. Chapters 1, 2, and 3.

Also,

Mathews, Shailer. "A History of New Testament Times in Palestine." The Macmillan Company, New York. 1904. Chapters 12 and 13.

Roberts, Richard. "The Untried Door." The Womans Press, New York. 1921. Chapter 1.

Chapter Two

Aim: To test our standards of family life by the home at Nazareth, first, in relation to material comfort, and, second, in relation to preparation for adult life in the community.

Suggested Reading:

Ward. "The New Social Order." Chapter 2.

Coe, George Albert. "A Social Theory of Religious Education." Charles Scribner's Sons, New York. 1917. Especially chapter on *The Family.*

Also,

Glover, T. R. "The Jesus of History." The Association Press, New York. 1917. Chapters 2 and 3.

Chapter Three

Aim: To test our industrial relations by principles shown in the decisions of Jesus and in his way of life.

Suggested Reading:

Ward. "The New Social Order." Chapters 3, 4 and 5.

Archbishops' Fifth Committee of Inquiry. "Christianity and Industrial Problems." Society for Promoting Christian Knowledge, London. 1919. The Macmillan Company, New York.

Interchurch World Movement Report on the Steel Strike of 1919. Harcourt, Brace, and Company, New York. 1920.

Parker, Carleton. "The Casual Laborer and other Essays." Harcourt, Brace, and Company, New York. 1920.

Rathenau, Walther. "The New Society." Harcourt, Brace, and Company, New York. 1921. Chapter 11.

Tawney, R. H. "The Acquisitive Society." Harcourt, Brace, and Company, New York. 1920.

Also,

"By an Unknown Disciple." George H. Doran Company, New York. 1919.

Chapter Four

Aim: To test our relations with those of a different class by the qualities taught by Jesus as essential in the Kingdom of God.

Suggested Reading:

Ward. "The New Social Order." Chapter 6.

Scott. "The Kingdom and the Messiah." Chapter 4.

Roberts. "The Untried Door."

Tawney. "The Acquisitive Society."

Chapter Five

Aim: In the light of the conflict of Jesus with accepted standards, to inquire into the nature of the conflict inevitable for his followers today.

Suggested Reading:

Ward. "The New Social Order." Chapters 7 and 8.

FOSTER, WILLIAM Z. "The Great Steel Strike and its Lessons." B. W. Huebsch, New York. 1920.
ROBERTS. "The Untried Door."

Also,
KARSNER, DAVID. "Debs." Boni and Liveright, New York. 1919. Especially speeches of Debs.

Chapter Six

Aim: To learn from the prayers of Jesus the content of true Christian prayer.

Suggested Reading:
WARD. "The New Social Order." Chapter 10.
ROBERTS. "The Untried Door."

Also,
BRENT, CHARLES H. "With God in the World." George W. Jacobs & Co., Philadelphia.
MOTT, JOHN R. "Intercessors the Primary Need." The Association Press, New York. 1910.
SCUDDER, VIDA D. "Social Teachings of the Christian Year." E. P. Dutton and Company, New York. 1921.

Chapter Seven

Aim: To test by the death of Jesus our idea of success and our willingness, as individuals and as churches, to pay the price of Christian ideals.

Suggested Reading:
WARD. "The New Social Order." Chapter 11.
SCOTT. "The Kingdom and the Messiah." Chapter 8.

Chapter Eight

Aim: To find the implications of our faith in the risen life of Jesus and the unfailing power of love, in relation to our life as citizens of the United States.

Suggested Reading:

WARD. "The New Social Order." Chapters 9 and 12.

IRWIN, WILL. "The Next War." E. P. Dutton and Company, New York. 1921.

Also,

BRAILSFORD, HENRY N. "The War of Steel and Gold." G. Bell and Sons, Ltd., London. First published in 1914.

PAGE, KIRBY. "The Sword or the Cross." George H. Doran Company, New York, 1922.

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